

H O N E S T Y
T H E
T R U E S T P O L I C Y,
S H E W I N G T H E
Sophistry, Envy, and Per^version

 **George Keith,**

In his Three Books, (viz)
His *Bristol Quakerism, Bristol Narrative*
and his *Deism*.

By *B. Coole.*

Pfal. 7. 14. 15. Bbold he Travellath in Iniquity and hath conceived Mischief and brought forth Falshood. He made a pit and digged it, and is fallen into the Ditch he hath made.

Printed, for the Author, 1700.

130 9 126

HONESTY
THE
TRUEST POLICY
SHOWING THE

Advantages of Insurance

George Keith



By B. Cooke

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T H E

Introduction.

BOOKS of Controversy seldom find Readers; for the Genius of some Men Runs Counter to them, and the Education of others forbids them that Curiosity, as well as the unintelligibleness of them to others is a like Disgustfull. Since then they fall into so few hands, and those commonly such as are esteemed Wits, 'tis rare for any man to observe such a Method and Style, as will be Acceptable to all his Readers. I shall not therefore endeavour to gratifie the Curiosity of those who Regard the Manner, more than the Matter: for as I cannot pretend to an *Abstruse* Accomplishment in Humane Learning, so the Knowledge and Use of Rhetoricall

Flourishes I am a stranger to: Albeit as it 'tis *Truth* I profess, so (let the Dress be never so plain) I hope, my Reader will not fail of finding it in the following Discourse.

And tho' my Adversary is lately Entered into a Canonical Habit, and communion with the Church of England; what I charge him withal I intend not as a reflection on that Church, or any member thereof, farther then they voluntarily Entitle themselves to the Abuses I charge upon him: and let me have the same treatment, not only from him, but every Reader, into whose hands these Books of Controversy shall come. If in any particular I have not well Expressed my own Intentions, or have advanced any Argument that is Differing from *Truth*, (tho' I do seriously profess, I am not Conscious of any) I desire that common Justice that is but a Civil and Natural Right, (*viz.*) that not another person, much less a whole Community, should be any farther Answerable for the same, than they of their own accord Entitle themselves thereto: for I think it a very Unjust and Unreasonable Argument to Con-
demn

demn a Society, for the Supposed or Real Errors of a Particular Person.

Geo. Keith began the Present Controversy with *W. Penn's* Books in his Absence: I have (knowing that he had abused *W. Penn*) undertaken his Defence, and 'tis now brought to these two General Heads: (*Viz.*) Matter of Fact, and Matter of Doctrine.

The Matter of Fact is whether *G. Keith* has given false Quotations, us'd Sophistical Perversions, put false Glosses upon *W. Penn's* and my words or no: If Yea, then his palpable *Truths* prove at last, as well as at first, palpable *Untruths*: If Nay, *B. C.* is worthy of Blame, and ought to acknowledge his Error, in Charging *G. K.* with being Guilty of what he is Innocent.

These things are Inquired into, and (I hope I may say without Vanity) Set to rights in the following Discourse. The Matter of Doctrine has Three Branches (*viz.*) First of the Authority of the Holy Scriptures. Secondly of the Son of God. Thirdly, of the History of the Incarnation of the Son of God. The Difference between us upon the First is this. *G. K.* Saith that the Holy

Scriptures is the great and only Rule,
B. Q. Page 15. I say in opposition to
 him, that tho' the things Contained in
 Scripture are most surely to be believed
 by us, yet the true beleif thereof,
 Depending on the Inward Evidence and
 Testimony of the Spirit of God in our
 hearts, (which Inward Evidence is,
 more or less, the Priviledge of all men,
 as the Effect of his Death, that came
 and dyed for all men, tho' all men have
 not the Explicit Knowledge thereof)
 therefore that the Light or Spirit is,
 by way of Excellency, the Rule. To
 This G. Keith Replys. *Deism Page 138.*
The Spirit, saith he, Abstractly Con-
sidered, from all Internal and External
Discovery, Revelation and Testimony,
Teacheth Men nothing at all; and there-
fore Can be no Rule at all: The fallacy
of which Argument lyes in the Words
Abstractly Considered, which was never
any Consideration of ours, for as we
have thought such a Distinction Im-
pertinent, when the Doctrine was In-
tellegible, and understood without it,
so the adding of it is more to shew his
quarrellsome temper, then the Edification
of the Reader.

But

But faith he, the Scriptures is the great and only Rule of Faith and Practice, and that they must propose to us all the *Credenda* and *Agenda*, the things to be believed and practic'd, or Else are not a perfect Adequate Rule of Faith and Practice.

Then it follows, I cannot believe nor practice, what is Acceptable to God, and profitable to me, without the knowledge And Understanding thereof: upon which I would ask this Sober and Modest question. By what Medium shall I know (since the Scriptures are not Self Evident propositions) that they are Really True, and that the Doctrins therein contain'd, are to be Believed, and that I ought to practice what is there Recommended? To which Let us take G. Keiths Regulated and Reform'd Answer. in his *4 Dispute* Page 4: and 5. *I did Believe and assent, and so I do still, and hope I shall never retract it, that the Spirits inward Evidence and Testimony was and is the principle Objective Medium of Credibility: This I reckon'd then, and do still, the Greatest Certainty and Assurance, that the Scriptures are of Divine Authority, and Infallibly*

4 Note, Reader this Book is approved by him now in the whole and every part, and recommended in his Bristol Narrative.

true: tho' I know some called Learned men,
 who have more of that Called Divinity
 Learning in their Heads, then in their
 Hearts, do Contradict it; Yea, to a de-
 gree of Ridiculing it, under the name of
 Fanaticisme, and Embasafmt. Again
 Ibid page 53 and 54. Therefore I con-
 clude, saith he, with all Orthodox and
 sound Christians, that our full Persuasion
 and Assurance of the Infalible Truth and
 Divine Authority of them, (viz.) Scrip-
 tures is from the Inward work of the Holy
 Spirit, by his Internal and Supernatural
 Illumination, Inspiration and Revelation,
 and Secret and most Inward teaching in our
 Hearts, by Sensible and perceptible impres-
 sions, Sealing to the truth of them: upon
 our Hearts and Minds:

From all which it is manifest, that as
 the Holy Scriptures are not Self Evident
 Propositions; so they Actually Con-
 sidered Teach us Nothing at all, as
 he saith the Spirit Must first consider'd
 teacheth us nothing at all: Desse page
 138. If then the Holy Scriptures teach
 us Faith in Christ, & then a believe in
 him that was born of the Virgin, Lived,
 Dy'd and Rose again &c. It is be-
 cause the Inward Evidence and Testi-
 mony

mony of the Holy Spirit moves us to believe it, for without such an Operation on the minds of Men, The Holy Scriptures Abstractly: considered teach them nothing, and are Consequently no Rule at all: for their being a Rule of Faith in any degree, depends on their being an Assurance or Evidence to the doubtfull or Enquiring, and that Evidence, Assurance or Infallibility Depends on the Testimony of the Spirit, as to the Discoverys thereof, as a more Evident Rule to Discover and Try the truth and falsehood of such and such Propositions.

But besides I oppose G. Keith in this: (*viz.*) That a Rule of Faith ought to propose to us, what we ought to believe and Practice: since Common Experience Informs us the Contrary (*viz.*) that Propositions are proved by the Rule, and not proposed by the Rule, as the Carpenter, Mathematician &c. knows to be true.

But that we may not bear the Ayr, we will Endeavour to settle the matter in Debate, relating to the Authority of the Scriptures, on its Right Basis: Least we should do as G. Keith sayth he did,

confound the Term *Rule of Faith*, with the Term *Inward Objective Medium*; which I ought, (saith he) to have distinguish'd: And so it seems ought I to have done also; And for want of so doing, tho' it was no Fundamental error in him, 'Tis Deism and Heathenism in me. Albeit as I design to avoid making him, and his distinctions, a Rule for my Explanations, so it doth plainly appear, that the same Objection lies against the Scriptures being the Rule, as against the Spirits being the Rule, allowing the same abstraction to the Scriptures, as G. K. Positively useth towards the Spirit.

Besides I am very inclinable to believe, that G. Keith and my self shall differ upon our explaining, what we mean by *Faith*, as well as *Rule*. However, letting him and his Notion of it alone, I will declare my own sense, and what I mean by *Faith*: Which is not only a *believing*, (to wit) an Assent and Consent of the Mind to Propositions that, according to my understanding, are Truths, but also a depending on, and resigning to the will of God in all things, Or, as the Apostle saith,

Heb.

Heb. 11. 1. Faith is the Evidence of things not seen, and the substance of things hoped for: Wherefore as Evidence in Law, puts matters of Humane Right, that are in suspense, out of doubt, the same doth Faith in Religion; for what I see not with bodily Eyes, or Eye of Reason, I see by *Faith*. Thus Faith is the Evidence of things not seen, the substance of things hoped for, or (as in the Margent of the Bible) the ground or Confidence of things hoped for; and what is that, but Immortality and Eternal Life: Now the Evidence and Confidence I have of these things, is Faith; which [Faith 'tis Impossible to have, without Knowing, Believing, Obeying and Depending on him that has this Eternal Life to give. *Jo. 10. 28. Ch. 17. 2. 3.*

As it is Christ then that has this Eternal Life to give, (for he has purchased it for us) so we cannot Obtain the Knowledge of him, in whom we must thus believe, and on whom we must depend, without the Illumination of that Divine Light, wherewith Christ, the Light

Light of the World, hath Enlightened Men. Nevertheless, as Believing is as Essential to Faith, as Trusting, Relinquishing and Depending; so the Holy Scriptures, being the Ordinary Means for conveying the Doctrine of Christ, which are absolutely necessary to be believed by us, They are therefore a Rule of Faith, or Rule for Believing: And since they are, by Gods Providence, so preserved, as to be presented to our Understandings, they Require our assent, from the Inward Evidence and Testimony of the Spirit in our Hearts. And altho' there are particular Discoveries, by the Holy Spirit, of the mind and will of God, that Relate to our own states and Conditions, concerning which, we cannot find an exact pattern, amongst those Discoveries already made by the same Spirit, in the Holy Scriptures; Yet these Discoveries are not, in Opposition or contrary the One to the Other, since they arise and spring from one and the same Fountain; which Fountain is the Lord Jesus Christ, whose Spirit ought to Rule in all Men. So that, 'tis the Discoveries of the mind and will of God

to us and all Men, whether those Discoveries are convey'd to our Understandings, by the Holy Spirit within us; or by the Holy Scriptures without us (the Excellency and certainty of which last depends on the Evidence of the *First*) that is the Great, Intire and onely Rule of Faith and Practice.

Again should we allow the Scriptures to be the only Rule of Faith, and Practice, as *George Keith* urgeth; *First* as that position cannot be proved by that Rule; so *Secondly*, all Men would be in a deplorable state indeed, that either for want of that Rule, or for want of understanding that Rule, were deprived of its use: For Fire, or Enemies may consume, Corrupt and Destroy them, and consequently for want thereof, they would not know, how to Believe, or how to Practice.

Dr. Tillotson, in his Discourse of the Rule of Faith, saith thus. ' I think it possible for all the Books in the World to be Burned or destroyed, and that the Rule (viz. Scriptures) may fail, cease to be or be corrupted: All
: that

that we affirm concerning our Rule of Faith (viz. Scriptures) is, that they are the means whereby the Christian Doctrines are conveyed down to us.

Note, the Dr. do's not here, like *George Keith*, make them the *Credenda*, and *Agenda*, but only the means of conveying those things, that are, we say, most surely to be beleived. And with the Dr. I more heartily agree, then with the D——, since *first*, the Holy Scriptures are the Ordinary Means, by which the Knowledge of Christs Doctrine is brought to us. *Secondly*, That being brought, it ought to be Beleiv'd in order to Salvation. Nevertheless those things most certainly to be Beleived, *George Keith* saith, and so say we, cannot truly nor savingly be Beleived, without the Help and Assistance of the Holy Spirit, in its Inward Illuminations and Manifestations,

The Inward Illumination or Light of Christ, which is in all men (viz. the Discoveries it makes in the understandings

ings of all Men) is then the Rule of Faith and Practice to all Men : whether those Discoveries are made in the Understanding, either from the Holy Scriptures, where they are Known, or without the Holy Scriptures, where they are not Known.

The *Second*, Part of Doctrine is concerning Jesus Christ, whether his outward Person, viz) Flesh, Blood and Bones, *Abstractly* considered from his Soul and Divine Nature, was properly the Son of God. *George Keith* saith, He never knew any Man say he was ; Yet makes *W. Pen* a Heretick, for saying, he was not the Entire Son of God.

The *Third* Part of Doctrine is concerning the History of Christs Manifestation in the Flesh. (viz.) Whether in any Sence, Faith in the History, and making Holy Life Legal, to the destruction of Godly living, and to sin at his cost that dyed for them, rather than to dye to Sin, as he dyed for it, be not a deadly Poyson, these latter Ages have been infected withal.
This,

This Faith G. Keith, Benjamin Cool understands to be a bare Historical Faith, which will never do. To which George Keith replies: That none of our Opponents, no not one, ever said it would. W. P. saith it has been a Poyson or infection to many in these latter Ages, to the destruction of Godly living: George Keith supposeth a bare Historical Faith so too, but concludes there are none of that mind: I wish there were none.

However we may here see, what work George Keith will make of Words never us'd out of any other Intention, than for the promotion of Christs Kingdom and Government in the Hearts of Men; That through the History, they might Press to the Myſtery, and Beleiving his Manifestation in the Flesh, they might also beleive and know his Manifestation in the Spirit: That as in the first, he dyed for them, and was their Sacrifice; so in the last, they might know him to be their Sanctifier.

As for my Present Adversary, he knows the Substance of his late Reflections

lections, Perversions and Sophistical Arguments used against us in his Late Book, as a People (some of us more particularly) is onely a strife of Words, (as hereafter will appear) the Food he has generally Fed on, the which, if it has opened his Eyes, yet it has not cover'd his Nakedness. For whilst, yea in the very way that he cries Hosanna to the Name of Jesus, he is not onely crying Crucifie, Crucifie him, in his Spiritual appearance in his Members ; but is, so far as he can, actually doing it with his own hands, as will more fully appear, in the following Examination of Matters of Doctrine, and Matters of Fact.

Honesty:

117
The following examination of the
two hands, as will manifestly appear
that he can actually doing it with his
appearance on his fingers, but as to
Critic. Consider him in his spiritual
directed form, it is not only true
very, very that he has freedom to the
his relations, but while, yet in the
opened his eyes, yet he has not covered
has generally led out, the which, it has
(as formerly with regard) the fact he
particularly is only a little of the order
Book, as a Brother, some of us have
Agriculture and some of us have
Theology, and some of us have

Honestly

HONESTY THE TRUEST POLICY,

SHEWING THE
Sophistry;

Envy, Falshood, and Perversions
OF
George Keith, &c.

TWO things are to be considered, in replying to these Three Books, *First*, the Man; *Secondly*, the Matter.

As to the Man, I must not say much, since I cannot tell what to make of him at present: it has been suggested to me that much Learning has made him

M—d. True it is I have oppos'd it,
B since

since I could not believe it; but his
Bristol Narrative, has given me a
 shrewd ground of a contrary suspicion:
 And if any thing else should be by him
 ejected in the same order, in some
 short time, I must beg the Excuse of
 those Persons, I have so Strenuously
 oppos'd. However I still continue to
 say that it was not, in my Opinion,
 Natural to him, since if it had, the Symp-
 toms would have appear'd, before he was
 sixty years of Age; so that it must be
 wholly owing to that Conquest, Intoler-
 able Pains and Sore, has made upon
 him, I therefore Pity him, as I did a
 Woman I saw at the Colledge in *Mere-*
fields, whose hands were Employ'd to
 be-deck her self with Straws, since she
 had not those materials to do it withal,
 that first brought her into that Condi-
 tion. I say, I will therefore medle the
 self with the Man, letting time the fre-
 quent Resolver of doubtful cases, de-
 termine it. However this I will say, 'tis
 at a very wild rate he Writes, and so to
 Answer him, as to Silence, or Convince
 him; I do not Expect. But let us hear
 him. *Nar. Par. 3. 4. 5. At a Bri-*
gols'd Conference at Coopers-Hall in
Bristol,

Bristol, the 14th of August, 1700.
 Betwixt some Quakers and George Keith;
 George Keith did, to the satisfaction of
 the Auditory, as they declar'd fairly and
 fully, by clear Evidence, prove out of the
 Books of W. P. and B. C. That all Man-
 kind had but one General Rule of Faith,
 and Practice: And that that Person that
 suffered at Jerusalem, was not properly the
 Son of God: And that Faith in the History
 of Christs Outward Manifestation has been
 a Deadly Poison: And that B. C.'s De-
 fence of W. P. Was Invalid, and Insuffi-
 cient: And that what B. C. had call'd
 Palpable Untruths, G. K. had prov'd Pal-
 pable Truths: And that the Book of W. P.
 Call'd A Discourse of the General
 Rule, &c. And that of B. C. Call'd
 Sophistry Detected, appeared to the Au-
 ditory (viz.) divers Ministers, Citizens
 and Inhabitants, to be so Overthrow the
 Christian Faith, and Introduce Deism,
 and Heathenism in its stead.

Here is a bounding Charge press'd
 down and Running over, but how is it
 prov'd? Where are the Witnesses that
 G. Keith did all this, and Prov'd all
 this, to the satisfaction of those Ministers,
 Citizens and Inhabitants? Here is no

Evidence at all appears, and yet this *Narrative* is Writ in the third Person: Would not every Judicious Reader expect, that the third Person, should Testifie under hand, what the said George hath so often, Confidently Mentioned? But when all comes to all, here is only *George Keith*, who is Evidence, Plaintiff, Jury, Judge and Scribe too: doubtless since *Noah Flood*, to *G. Keith*, never was such Courts held before: However he tells us, *if need be some of the Auditory will give it under their hands.* If need be, Oh rate! What an Oracle is this; can any man be so Confident and Incredulous; as to disbelieve what this mighty man saith! who wants to have a Sect call'd *Keithites*, (as he told a Friend of mine, because he us'd some Distinctions *George* had us'd, you are a *Keithite*) well but so incredulous are the People grown, that 'tis thought he might with good reason, have left out his *If*, and put in his *And*,—We whose Names are under written &c. Which would have given that Credit to his *Narrative* that now it wants. But to do those Auditors Justice, I, that perhaps know them, as well as *G. K.* will venture

venture to say for them, he would be hard put to it, in my Opinion, to produce Witnesses for Proof of what he hath said. So that tho' here is a severe Charge, no less than the Subversion of Christianity, and Introducing *Deism* and *Heathenism*; yet here is nothing but an *ipse dixit* (And that no *English* one neither) to confirm this Black Charge. In short *George Keith* has Testified, that *George Keith* is in the Right, and his opposers are in the wrong, or *G. Keith* has given *G. Keith* Credit, an excellent way to make up an account. These things duely consider'd, and knowing what a Man of Sense, Wit, and Learning, this new *D*—— was, I say, as above, I am a little Suspicious concerning him, not knowing where he will Preach, for tho' he is newly Sworn &c. Yet I cannot think that Oath will fix him, any more than his former Words and declared Sence did, Especially if the Oyl do not feed the Lamp, which at best will be a very dull, and Unprofitable Light, even with never so much Oyl; so that at last it may be seen, that the *Success* does not answer the *Design*. I have now done, at least for the present, with

the Man, and go on to the matter of
 this new Fashion Narrative.
 In which I shall begin with his
 Quotations, out of *Sophistry Detected*,
 which are Fourteen in Number, upon
 Three Heads: And to do him Justice;
 I own they are for the most part my
 Words, since they lye in the Pages
 he has Quoted, except one, which I
 take to be rather an error of the Press,
 than a design'd one. And yet I cannot
 forbear fixing the Character of a *Sophist*,
 even in those very Quotations,
 since by the same way, he might as
 well Charge *Atheism* on the *Psalmist*, as
Deism or *Heathenism* on me: And Quote,
Psalm. 43. 7. 1. For proof, (*viz.*)
 He that saith there is no God, is an
Atheist: But the *Psalmist* saith there is no
 God: Therefore the *Psalmist* is an *Atheist*.
 The Minor is prov'd by the latter part
 of the Verse above said, for leave out,
The Fool hath said in his Heart, and Read
there is no God and 'tis done like Equally.

Thus hath he done by me in Quo-
 tations, as hereafter will appear.
 The First, Second, and Third Quo-
 tations, in Page 6. I own and stand by,
 they being Truths, not only asserted by
 W. P.

W. P. and my self, but by G. Keith also, not only in that Book of his I Quoted in *Sophistry Detected*, from which I rais'd that Argument, but many other Books of his: particularly in that Book, wherein he hath a part, Intituled *Quakerism Confirm'd*, from Page 12. to 17. In which place he brings in Calvin thus to speak: that *All the Objective Evidences and Motives of Credibility, are not Sufficient to Establish the Conscience, in the belief of the Scriptures Certainty. And therefore is Necessary, the Secret and inward Testimony of the Spirit, yea the same Spirit to enter into the Heart as was in the Prophets and Apostles.* Again in the Postscript, to the Dispute with the Students at Aberdeen, G. Keith saith thus: we are (saith he) *Able by the help of God, to prove the truth of this Doctrine, of Divine Illumination and Inspiration in all Men. and consequently in the Quakers, as much as they, or any professing Christianity upon Earth, can prove any Principle or Doctrine of their Faith. Secondly, We are Able, and do offer by the Grace of God (against all our Opposers: Whatsoever) to prove from the Scripture Testimony, that this Universal Inspiration and Illumination of Christ*

by his Spirit in Men, is a Sufficient evidence of Truth, and Rule of Faith and Life in all Men; and consequently in us called Quakers. Thirdly, That this Divine Illumination, and Inspiration, where it is not wilfully Resisted, and Rejected, but Regarded and attended, is a greater evidence than the Scriptures, and witnessed by the Scriptures. Fourthly, And yet the Scriptures is the greatest Visible, and outward Evidence, that either we, or they can give of their Rule. Thus far G. K.

By this time I hope, I have made good the first Three Quotations, since to Wise a Man as G. K. supposeth himself, has helped me to Tools for it: nor that I want his Tools to do it, nor should I have us'd them, had it not been against himself, to Wound him with his own Weapon. If he says he has Retracted this, I tell him 'tis more than I know, but if so, by the same Rule, he may next Year Retract all his Narratives, and Bristol Quakerism &c. And then who pray, will Dispute with such a Sceptick, that when ever he is Pinched either out, I have Retra^{ct}ed this——All his Retractions, if it were a Ships Loading of them, Signifies nothing to me, until he has

has shown as found Reasons, and Scripture Authority, for his *Unfaying*, as he did for his *Saying*, for so long as the Reasons for his once saying for us, Remain Unshaken, all that he said, either from the Scripture Authority, Reason or Authors, Remain in *our* Favour, and to *his* shame: And to say I have Retracted it, is more like a School Boy, that Promiseth (for fear of the Lashes and to Obtain his Masters Favour) he will do so no more, than like a Man Fortified, either with Truth, or Reason: for had he either of his side, he would first of all have attack'd himself, and by dint of Argument, confute *G. Keith*, which had been the way for us to have thought him in Earnest, and the more worth noting: But Instead of this we have first a cobling Retraction and Emendation Publish'd, and that being foundred in all 4, out comes a Lumping Retraction, that is, every thing his Master will have him Retract, and all this is to help Lick himself whole, in the Sight of the World, of those Wounds Received by his fall.

The *Fourth*, Quotation out of *Sophistry Detected*, is this, *There is but one General Rule to hmb.*

And

And of this mind I am still, and Suppose shall make it appear, I am in the Right of it, so to believe. First then, tho' the Scriptures are a Rule to Christians, which *W. P.* my self, and every Quaker believes, yet they are not a Rule to them that never had them: but Millions of People never had them: therefore they are not a *General Rule*. Secondly, But there is no part of the World, where the Inspiration and Illumination doth not reach: therefore the Illumination and Inspiration of the Spirit is *General*, both to them that have the Scriptures, and them that have not: and that the Illumination, Inspiration, or Discoveries of the Spirit, ought to be the Rule to them that have not the Scriptures, *G. K.* cannot deny. But if they that have the Scriptures, want the Holy Spirit to enable them to *Understand, Believe and Obey the Scriptures*, as *G. K.* saith, *Narr.* Page 13. *B. 2* Page, 9. and *G. K.* above Quoted then the Inward Evidence, and Testimony of the Spirit is a Rule Preferable to the outward Testimony in the Scriptures, as being more self evident and more *General*. And since this is much more the Privilege of the Christian than the Heathen,
and

and yet is the priviledge of the Heathen too, in measure, tis apparent there is but one *General Rule* to both. Again the Scriptures are not, and cannot be a *General Rule*, because they are not generally known, nor doth *G. K.* plead for them as such, for great part of the World have them not: but there is no part of the World where God doth not make discoveries to Men, what he would have them do, and what leave undone, and according to those Discoveries they ought to walk; for that is, and must be their Rule, whether they have the Super-added Rule of Holy Scriptures, or no; which if they have not, those Discoveries will not only leave them inexcusable in disobedience, but are the means of Salvation to the Obedient: if they have the Scriptures, these Discoveries of the will of God *Internally* will seal to, or answer as Face answers Face in a Glass, the *External* Discoveries of the same Spirit in the Holy Scriptures, which is to them a *Double* and agreeing Testimony of the Lords Love and Faithfulness: whereas the other has only that Single Testimony of the *Internal* Discoveries of the Spirit, which nevertheless is more than a

Thou.

Thousand Witnesses, either for, or against them: According to Ro. 2. 15 Ro. 1. 19.

We will upon this head of the *General Rule* see what he saith in *Bristol Quakerism* Page 4. *I blame not* (saith he) *W. P.* for asserting that the *Scriptures* are not the *General Rule*, for I know none ever said they were, but I blame him for asserting that all *Mankind* have one *General Rule* of *Equal* *Extent* and *Latitude* to *Heathens* and *Christians*. Note Reader, the *Sophistry* of *G. K.* for without *Forgery* and *Sophistry* *W. P.* is *Orthodox*, but by his soysting in the Words, of *Equal*, *Extent* and *Latitude*, he is become *Heterodox*: Which Words are not his, nor are they his *Sentiments*, neither mine. For as I have already shewn, the *Christians* have a *Double*, whereas the *Heathens* have only the *Single Testimony* of the *Holy Spirit* within them, and not the *Testimony* of the same *Spirit* without them, in the *Holy Scriptures*: but after all this *Forgery* *Sophistry*, &c. *G. K.* is so *Innocent* a *Creator*, that he wipes his Mouth, *Narr.* Page 27. (viz.) *To clear himself from putting false Glosses on our Words, and to manifest his (pretended)*

Justice and Honesty in Quotations, &c.
He desired a Meeting: But certainly he
 that has a Conscience Large enough to
 stretch mens Words that are in Print,
 beyond what ever was their Intention;
 nay, will add to them what the Authors
 never thought; And then affirm they
 say it, and Box them about for it, when
 in Truth they never Intended it: I say
 he that has a Conscience Large enough,
 to do this by Words in Print, will do it
 much more, *viva voce*, as he has in his
Dialogues; it cannot then be safe for
 any man to enter into any manner of
 Conference with him.

I truly charged him *Sophistry Detected*,
 Preface Page 4. with great Injustice,
 in rendering W. P. a denier of the cer-
 tainty of the Matter of Holy Scriptures,
 because the Number was not Adjusted,
 and many Writings lost: Upon which
 he desires his Reader to Note, P. 4.
Bristol Quakerism, my Fallhood and dull
Sophistry, as if my Charge, saith he, were
 mainly Grounded upon his saying, the Scrip-
 tures are Uncertain as to Number. In
 answer to which I say; I am glad I am
 dull at *Sophistry*, and it would be more
 for

for his Reputation, if he was so too; but whether my Reflection was *Just*, or no, I refer to the Readers Perusal, and let him see, if he can gather anything else from it; If it be not so to be understood, I must confess 'tis not so me Intelligible. The like want of Honesty, Justice, and Candour appears in B. *Quakerism*, P. 3. Telling us what he saith in his *Deism*, about W. P.'s Arguments, that they are so much the same sort with J. S. the Jesuite, as if W. P. had taken them from him. For my part I cannot tell what it is, he will not say, for as he Quotes Dr. Tillotson, so 'tis to be supposed he has Read him; and if so, he must have a Face of Brass, to say W. P.'s Arguments, and J. S.'s, the Jesuits against the Dr. are the same, for the dispute betwixt the Dr. and the Jesuit was, whether the written Words or Scriptures were the Rule of Faith, or Oral Tradition: The Jesuit affirming the last, but the Dr. sufficiently confuted him, and gave it to the first, which is much more evident, than that of Oral Tradition, as are the inward Discoveries of the Spirit, more evident than the Testimony of the Holy Scriptures; as G. Keith. saith *Deism*,
page

page 5. That the Spirit's Inward Evidence
is the greatest Certainty, and Assurance
that the Scriptures are of Divine Authority
and Infalibly true.

Now in all that Controversie betwixt
the Dr. and the Jesuit, there is not one
Word of the Spirit, or the Revelation
thereof, urged on either side, for the
Rule of Faith, and yet this weak Christian
that is for following the Lamb, (as he said
in my House) has the Conscience so say,
the arguments are so much the same as if
he had taken them from him, Now the
dispute betwixt us, is not whether
Oral Tradition or the Scriptures
are the Rule, for we assert the Scrip-
tures are a Rule, with which Oral
Tradition is not to be compared in
any degree, but that they are not the
only Rule of Faith and Practice, since
there are divers particular cases, with re-
spect to Practice, in which the Scriptures
give us no plain and positive Direction,
but are rather silent. But it doth not
therefore follow that we undervalue
them, and esteem them no Rule, for
where the Scriptures are silent, the same
Spirit that first dictated the Scriptures,
makes

Præf. Ind.
Ch. P. 2. 3.

makes good that delect, in a well dispos'd
 mind, for a manifestation of that Spirit is
 dispenced to all Mankind: and besides
 we say they are *so much* the Rule of
 Faith and Practice, that whatever is not
 declared therein, or warrantable there-
 from, but is repugnant thereto, ought not
 to be imposed on any one, to be believed
 or Practised. Now is it not a very Pre-
 posterous thing that a Man should plead
 for the Scriptures to be the Rule of his
 Faith and Practice, and he himself will
 not be Ruled and Determined by that
 Rule? let every Man then that asserts
 the Scriptures are the Rule of Faith, see
 that he makes *nothing more or less*
 an Article of his Faith that is not to be
 found in that Rule. Again let him that
 saith the Scriptures are the Rule of
 Practice, see that his Practice is agree-
 able to that Rule, for if it be Proved by
 that Rule that his Practice is *expressly*
 contrary to that Rule, will it not appear
 that the Condemnation of such is very
 Just. True it is that, the Quakers
 do not say the Scriptures are the only
 Rule of Faith and Practice, but yet take
 care that both their Faith, and Practice
 agrees

agrees with the Scriptures, *G. Keith* on the contrary saith the Scriptures are the Rule of Faith and Practice, but neither his Faith nor Practice can be proved by the Scriptures: If he thinks fit to deny this, I shall perhaps visit him with some modest Querys, in which I shall desire an exprefs answer from Scripture.

Bristol Quakerism Page 6. To fasten my dull Sophistry on me, he argueth, as a farther evidence that *W. P.'s* Arguments were against the matter, from *General Rule* Page 41. 42, which he saith is thus 'Is there any Place in Scripture tells us without Interpretation whether the Socinian or Trinitarian, the Homousian or Arian, the Papist or Protestant is in the Right of it?' from which (*saith G. K.*) *W. P.* concludes, that not the Scriptures but the interpretation must decide the Controversy, and that interpretation must be given not by the Scriptures, so much as instrumentally, but from the Spirit of God by Extraordinary Revelation: that the bare Letter of Scripture will not decide matters in controversy, even betwixt those that on both sides affirm the

C

Scriptures

Scriptures to be the Rule of Faith and Practice, is too notorious to be denied : And if so, what *W. P.* said holds still good, that 'tis not the Scripture but the interpretation is the Rule and Judge. But for him to say that we *exclude* the Scripture from having *any* share in the Interpretation, so much as Instrumentally, is so bare Faced an Untruth that no man of common honesty will venture to assert it, and I dare him to prove it ; as it is also to say we suppose the Interpretation must be made from the Spirit of God by *Extraordinary Revelation*. *G. Keith* knows we expect not such an Extraordinary Revelation : by extraordinary I mean as *W. P.* both such as The Prophets had to foretell what should be, or to relate what had been as *Moses* &c. What he calls common and Ordinary, I Understand that Knowledge the divine Light of Christ gives to help us Rightly to Apprehend the will of God, whether *Externally Revealed* in the Holy Scriptures, or *Internally* in our Hearts, and when so truly apprehended, to enable us to do what the Good and acceptable will of God is.

B. Q. p. 7, If B. C. or his Bretheren think they have extraordinary Revelation to determine the Truth of the Trinity, or denial of Transubstantiation, &c.

Answer: B. C. and his Bretheren beleive that as they have no need of such an extraordinary Revelation, as above said, to determin the Truth of those matters in debate, about the Trinity and Transubstantiation &c. So what he calls Common and Ordinary Revelation of the Spirit would soon end in these Mens minds disposed to the Operation thereof: but Pride, Envy, Interest and Worldly Pomp have that Influence on the Spirits of Men, that they (like the Jews Garnishing the Sepulchers of the Prophets who were Servants, at the same time Crucified the Son) cry up the Scriptures, but will not Submit to that Spirit, which G. Keith saith, as well as we. is wanted to understand, Believe and Obey them: tis I say for want of Subjection to this Spirit the contröversies are still continued.

B. Q. p. 8. he makes me to deny the Scriptures to be so much as the Rule in part,

cause of my But in P. 4. of Sophistry Detected. saith he, the Word But in that place is exclusive of the Scriptures being a Rule, any more to profest Christians, than to Heathens, seeing by his Argument both have but one Rule. Note Reader pure Sophistry in this part; for first I am made to deny the Scriptures to be a Rule in part, which is contrary to my whole Argument. 2^{dly}, That this *but* is exclusive of Scriptures; which I deny. 3^{dly}, That Christians, and Heathens have but one Rule; the which I never said.

This Charge is handled P. 5. to which I add, in my own defence, as well as as for a farther confirmation of my Character of him, that 'twas from his own Words, quoted out of his Book, I drew that Argument; for he said, *that altho' the Scriptures contained a Full and Sufficient Declaration of all Christian Doctrines, yet they do not* (said he) *contain the whole Mind, Will and Council of God: Because there are many things wherein God doth reveal of his Council; which are not in Scripture, either Expressly or Consequentially.* Again he saith, *Christ is not come outwardly unto all, tho' he be is come out-*
ward.

wardly for all. And he lighteth those that have not means, (viz Scriptures) as well as those that have means, as Truly tho' not as Equally.

Here then 'tis plain, *first*, The Scriptures do not contain the whole Council and Will of God. *Secondly*, All have them not. *Thirdly*, They that have them not, are as Truly, tho' not as Equally enlightened; it being the effect of his Death, that came outwardly for all Men: It follows then of good Consequence, that the Discoveries of this Divine Light that lighteth all Men, whether they have means, or not means, are a Rule of Faith to both: And since nothing else can be said to be the Priviledge of both, (viz.) So extended to both, it may be truly said there is but one General Rule to both.

Now if I had said, as G. K. renders me to say, there is but one Rule to both, it had been an error (For I never said there was but one Rule to both: the Illumination is General to Christians as well as Heathens, Yet the Scriptures

are not *General*: Wherefore, the Illumination alone being *General*, there is but one *General Rule*) I say had I affirmed there is but one Rule, he had a Just occasion against me, but for want of that real occasion, he lop'd off the Word *General* in which the stress of my Argument lay, and then makes me a Heretick, alledging, that I said, there is but one *Rule* to both: Whereas it never entered into my thoughts. This is the weak but Just and Sincere Christian! that neither wrongs us in Quotation, nor puts false Glosses (as himself pretends) on our Words.

It is time now to consider, upon what Ground he renders me contradictory, because I sometimes said Christ is the Rule, and sometimes that the Spirit inward discoveries are the Rule; for, adds he page 13. *B. N. if it be the one it cannot be the other.* As if, because Christ and his light are to be distinguish'd, they ought therefore to be divided. Now I freely confess that that distinction hath not been always punctually observed by me: Nevertheless G. K. knows the Intention, as well without, as with the Distinction;

Distinction, which shews that his quarrelling is onely a Strife of Words. Upon which let him Remember, he has not yet mended his saying, *that Christ is both the Seed and Seeds Man*: Let him also remember, that Christ in the Holy Scripture, is called *the Salvation of God*. *Psalm 14. 7. Luke 2. 30. And Wisdom, Righteousnes, Sanctification and Redemption* 1 Cor. 1. 30. But saith G. K. (who pretends to word the matter better than the Apostle) Page 8. 9. 15. B. Q. *This is to confound the worke and the worker: The Spirit is not the Rule,* saith he, *but the Ruler, &c.* Very well, then we will not dispute about Words: let but the Ruler Rule, and we shall be good friends, and our Controversie will soon have a winding Sheet.

I will then say with G. Keith, that the *Sun, Moon and Candle* are not the Rule to the Carpenter, tho' without its light he cannot see to use his Rule: To which I add, nor is Christ properly in that abstraction the Rule, and yet we often (as do the Holy Scriptures as above, without any absurdity) use to say Christ, when we intend

Intend the work of Christ: 'tis therefore a poor pauletry business this Man makes of it, to be critical upon words; for 'tis that only he has to feed on, which still confirms my charge of *Sophistry* on him: And would I take the same Captious critical Method with him, I might run him into more absurditys than he is aware of.

See what a period this is brought to, and what a great noise G. K. has made about that which himself must at last be forc'd to own, as he doth to the *Cobler*, as well as above quoted: And as he doth in *B. Q. pa. 19.* *That the Spirit of God is to be preferred to the Scriptures; and that the help thereof we want, to give us a Spiritual Sight and Sense of them, to Understand, Believe and Obey them.* And so say I; and so say all Quakers, nor did I ever yet here any of them say the contrary.

I think it not worth while, to take notice of that Sophistical Argument of his, in p. 17. 18: where he would render us Esteeming the Scriptures wholly Superfluous; The Falacy of which I have
shown

shewn already : And for his Insinuation to the Reader, that my Veneration for the Scriptures was but a *Judas Kiss*, all which he must be accountable for in another World, together with his Brethren of Old that garnished the Sepulchres &c. Yet murdered the Son of God. However I perceive his Choler moved, not only at me, but *W. P.* also, because of his ample Testimony to the Blessed Scriptures of Truth. And doubting least *W. P.* should have that Credit that is due to him, he crys out pa. 14. *That its like a Rebellious Subject, who being accused of denying the Kings laws falls out in high praises of them.* A practice doubtless more common in other countrys than in this : For here, persons that are in Rebellion, dont stick to say they disown, not only Laws, but King too : Whereas such direct flattery and fawning is not in *W. P.*'s nature, however he Measures him by his own Constitution.

Before I end this head of the Rule of Faith, I would acquaint the Reader, that the discoveries Christ makes by his light in the Conscience, are as
much

much the Rule of Faith, as the Carpenter's Knowledge and Judgment is his Rule for using his Square and Compass, which are exceeding useful to the Carpenter, to Render his worke the more Compleat peice of Architecture. Let us deliuer this Rule, Square, &c. To *G. Keith* in his new gowne, and see what he can do with them without Judgment: I doubt we shall have but a poor peice of Work. Hence it follows, the Carpenter has two Rules, the one Subordinate to the other: now as he that hath both a good Judgment in himself to use a Rule, and using it Skillfully, Compleats a Regular Building, may be said to be a Compleat Workman: So he that never had the Knowledge nor use of such Instruments, but onely his own Judgment to direct him, in Secureing himself from Wind and Weather, can, doth and hath made many a House for his Security (as in *America, Scotland, Wales, &c.* appears) which does as Truly the Service of an House, tho' not as *Equally*, as the most Regular Buildings at *Hampton Court, or Cheapside*.

The

The Consequence of this Compari-
 son, which *G. K's*, Rule, Square, &c.
 led me into, is Obvious: for they that
 have not the Scriptures, have however
 the Light within them, to manifest
 what is Reprovable, and to discover
 that which is to be known of God:
Rom. 1. 19. Eph 5. 13. If they live
 up in Faithfulness to that Knowledge,
 they shall be excepted and saved.
 Again, they that have the Holy Scrip-
 tures, have also the Light within, giv-
 ing them Judgment to use the Holy
 Scriptures, Savingly and Profitably, for
 the Compleating of them, by Faith in
 Christ Jesus.

What he Quotes out of *W. P's*
Christian Quaker about the Rule, &c.
 In his six Quotations in his Narrative, is
 too well done already by *W. P.* for me
 to add to it: And will stand over his
 head against his falshood towards him, and
 flattery towards the Scriptures forever.

His saying, *B. Q.* pa. 12. that *W. P.*
 holds he hath all what he thinketh a divine
 knowledge, wholly without Scripture,
 is likewise a gross perversion: For
W. P.

W. P. has 'not opposed the use and Authority of the Scriptures to the Lighe within, but the setting them above the Teachings of the Spirit: And therefore 'tis pure *Sophistry* to ask, and have ye this knowledge without Scripture, &c. ? When he knows no body can say so, that have all along lived in the use of Scripture.

One thing more I desire the Reader to take notice of in this very Quotation, which is still like the Man. *W. P.* (saith he) argues against the Scriptures being the Rule, because they are not Plain, Proper or Intelligible to the Spiritual Man; when *W. P.* saith in the very place Quoted they are not plain But to the Spiritual Man: *G. K.* that pretends to Quote his Words, saith they are not plain to the Spiritual Man: As if it were all one to say they are, and they are not. Behold here Reader his Lying Forgery. Behold the Man that pretends Sincerity in his Quotations.

I would therefore however Recommend that Book, Entituled *The Christi-*

an Quaker, to every Mans perusal : And by that time they have Read it, I suppose, I need write no more to convince them of the Sophistry and Perversion us'd by G. K. who so often tells us, W. P. saith the Scriptures are uncertain without Extraordinary Revelation : When the Book, Place or Page is not to be found in all W. P.'s. Writings that ever I yet saw : its Certainly a very Lame and Crippl'd cause, that has nothing but Lyes and Perversion to hold it.

Let us hear what G. K. saith farther upon this head in B. 2. pa. 9. Where he would insinuate, that that School Maxim, *That for which a thing is such, the thing it self is much more such*, has led us into this error : Against which he brings his Grind-stone similitude. (viz.) *The Grind-stone makes the Knife or Razor Sharp : Therefore, &c.* And because this Maxim will not hold good in the Grind-stone, therefore 'tis a Fallacy in the case we used it. (viz.) That for which the Holy Scriptures are a Rule is the Spirit, which is therefore much more such : I will add, that for which

a Man is Holy, Just and Good in any degree is Christ, who is much more so: This with G, K, is a Fallacious Argument.

To conclude it was the Promise of our Lord Jesus Christ unto his Disciples (and with them to us) that he would send the Comforter, the Holy Spirit, which should lead them into all Truth, whose Voice or Teaching they that have Ears to hear are Obliged to hear: And what that Holy Spirit shall say, Teach or Direct, ought to be heard, Learned or Obeyed whither its Voice, Teaching or Directions be in or through the Scriptures, or without them, the first is a particular Blessing we enjoy: Nevertheless all Mankind besides are not left Destitute, since as the Apostle Testifieth, *that which may be known of God is manifest within them; for God has shewn it to them,* Rom. 1. 19. Which will accuse the Rebellious, and excuse the Obedient, not only here but hereafter; when all shall appear before him by whom God will Judge both *Jew and Gentile*, to wit the Lord Jesus Christ: And these inward Discoveries or Manifestations of
God

God within, are as applicable to the Christians as to the Gentiles, since neither the one nor the other can savingly know the things of God any other way.

Again, let us see by what Rule it was that the first Christians walked, surely it was not a written one, since there were none of that Nature, besides what *Moses and the Prophets* gave the *Jews*; which could not be the *Christians* Rule: True it is they saw and heard the Words and Miracles of Jesus, and whilst he was with them, we will suppose that his Word was their Rule; but after his Ascension and before the Four Evangelists had compleated their Writings, were they without a Rule all this While? If not, what was it? It could not be a Written one: was it then (as the *Jesuit* argued with *Dr. Tillotson*) *Orall Tradition*? I suppose the last must be by Protestants rejected, as well as 'tis absurd to allow it the first: It follows then that the Inward discoveries of the Spirit were the Rule of Faith and Practice to the first Christians; And if so, since the dispensation is not changed,
the

the Rule for walking under that dispensation is not chang'd. And that it was thus with the Primive Christians is evident from the Apostles Words, *Gal. 5. 16. 25. This I say, walk in Spirit, and if we live in the Spirit, let us also walk in the Spirit. Gal. 6. 15. 16. For in Christ neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. And as many as walk according to that Rule, Peace be on them and Mercy, and upon the whole Israel of God. What Rule was this but the New creature: And what is the New Creature Rule but the Spirit, or to use that Distinction, the Discoveries of the Spirit: For the Old Creature Christian will plead for the Letter; As well as the Old Creature Jew will plead for Circumcision: But the Righteousness of the Law is fulfill'd in them alone, that walk not after the Flesh but after the Spirit. Rom. 8. 4. And to all such whose Knowledge and Walking, as well as Talking, is Principally not after the Flesh from without, but after the Spirit from within, wherunto they have already attained let such walk by the same Rule, being all like minded, harmless and blameless, as the Sons of God*

God, without Rebuke, walking in the Light, and then the blood of Christ, which not only atones but Purges, will cleanse from all sins which Purgation or Cleansing, whoever knows to their Eternal Salvation, must walk in the Light of the Lamb. Rev. 21. 24. 1st. 60. 19. &c.

SECT. II.

Concerning Jesus Christ's being the Son of God. - Our Adversarys Perversions and Unfairness on that head fully manifested, and our sincere Acknowledgement to the Truth in this Respect.

ON the Second head, pa. 7. B. N. Three quotations are brought out of my books, to prove that the outward Person, that Suffered at Jerusalem was not properly the Son of God. In answer to which I continue to say, as I did *Sophistry Detected*; That W. P's. Words, rightly understood, are True: and what the Right understanding of them


them is, I shewd, pa. 5. of the Preface,
 and book pa. 11. 40. viz. But by
 outward Person, he meant no more
 than the Flesh, Blood and Bones
 Abstract, not only from the Soul of
 Christ as Man; but from his Divine
 Nature, for (said I) whoever affirm-
 ed Jesus Christ was the Son of God,
 considering him in his twofold Nature,
 (viz.) both God and Man, speaketh
 properly: But he that saith, that out-
 ward Person, Abstractly Considered,
 was the Son of God, Speaks not pro-
 perly, for as the Reasonable Soul and
 Flesh is one Man, so God and Man is
 one Christ. All this George Keith did
 not think fit to insert among the Quotati-
 ons out of my Book: Doubtless every
 Body sees the Reason of it.

And for my saying, I wish he had
 never used the Expression, I have this
 Reason to render, because in my O-
 pinion, 'twas just so many Words more
 than were absolutely necessary: For *Fenner*
 was fully answered before, (viz) that
 he that laid down his life, &c. Is Christ
 the only Son of the most high God.
G. K. B. Q. pa. 22. *Sith Fenner and*
W. P.

W. P. did not dispute about the Sufferings of the Flesh, Blood and Bones of Christ Abstract from his God-Head: What did they dispute about then? for VV. P. had said before, that he was the Son of the most high God: And yet we are Jugglers, because VV. P. saith he meant the Body which Suffered was not the intire Son of God: unless we resolve to weare that badge G. K. puts on us, to be sure we must be Jugglers; for what else but Juggling can unravel his Work? we must be bad if G. K. says it; for who dares to contradict it? what we say he must interpret, and that must be the genuine sense, tho' we intend quite otherwise; as our Words to impartial Men plainly manifest: But if it Suites not with his designe (which is to render us Hereticks) we must be Juglers. However amongst English Men, every Man is allowed to Interpret his own Words, if there appear any ambiguity in them: And this VV. P. has done, by saying as G. K. quotes him, he meant the Body that Suffered was not properly the Intire Son of God: VVhich said G. K. none of his Opponents ever said was, nor do I know (adds he) that ever any Man did

to assert: which shews likewise in this case, that the Strife is, more about Words, than things; for *W. P.* saith, he that was Crucified is Christ the Son of the most high God; but the body was not properly the intire Son of God: *G. Keith* saith, he never knew any Man assert that it was.

As to my Impudence, Arrogance and Ignorance which he is pleas'd to allow me a large share of: *B. Q.* pa. 23. I grieve not much at the Charge, nor shall I be ever the more so for *G. Keith's* Encomiums on me: However so very Ignorant as I am, I am able to Apprehend, that tho' a Person consists of Flesh, Blood and Bones, as well as a rational Soul; yet I am not able to Apprehend that Flesh Blood and Bones *only* are truly to be called or Esteemed an intire Person: And Flesh Blood and Bones ought here to be as truly Distinguished, as he would have Christ and the Common Illuminations of the Light within: *B. N.* p. 13. Tho' I am Ignorant of Words as *G. K.* saith; yet I can have recourse to *Gouldmans Dictionary*, &c. As *G. K.* had to give the Interpretation of Rascal, and there



there I can inform my self of that,
&c.

But behold the Scoffing of this
D—— in his B. Q. p. 24. on this head :
*Why should B. C. wish he had not us'd the
Expression ? from which he would In-
sinuate, first that W. P. pretends to be
Infallible : Secondly, that we Imagine the
Holy Ghost to be the Immediate Dictator to
us of every Word, &c. And that there was
only a pure Passiveness requisite on our part.*
In answer to which I say, first I make
no doubt concerning W. P.'s being under
the Influence and Guidance of the
Spirit of God, in Publishing that truth
he had Received, whether it was in
Word or Writing ; and when so Pub-
lish'd the same Spirit has enabled him to
defend it when oppos'd by gainsayers :
And as it was the Spirit of the Lord,
that led him out of that way of professi-
on he had his Education in ; so the same
Spirit likewise rais'd such Love and
Zeal in him for that blessed Truth he
found among a despis'd People, that for
its sake, he (like *Moses*) chose rather
to Suffer Afflictions with them than to
enjoy the Pleasures of Sin for a season.

Secondly, under the Influence of this Holy Spirit it was, he undertook to Vindicate his abused Friends from that Reproach *Jenner* and *Taylor* had cast on them: Which he did Sufficiently Demonstrate in the Book call'd *Serious Apology*. But what of all this? doth it therefore follow that every Word, Sentence, Jota and Tittle *P. P.* writ, was as an Infallible Oracle? *P. P.* had never the Vanity so to think: Nevertheless the Holy Spirit he professeth to give him Wisdom, Understanding and Strength both to Write and Speak to the Glory of God, confutation of empty Cavillers and Edification of the Sincere in heart: And this he manifested both in that and his other Labours of like Nature. But *G. K.* knows our belief concerning the Spirits Teaching or Direction is not at all what he would insinuate, (viz.) A passiveness only in us: For what we believe and apprehend by the Spirits Teaching is this, that it secretly Works upon our Understandings as we are rational beings, helping us to Conceive, Apprehend and Express those Truths that are either proposed to us, or Revealed within us, that is to say

say, Externally in the Holy Scriptures,
or Internally in our hearts.

Now as it is the Spirit of God gives
sight, sence and Judgment ; so certain it
is, that the very Expressions are Likewise
the Gift of the Spirit of God, I mean such
Words or Expressions as are the result
of sight, sence and Judgment : and
that *XX. P's.* Words were the result
of that Sight, Sence and Judgment the
Spirit gave is Evident, since the sub-
stance thereof remains, and ever will,
Truths that cannot be shaken : But doth
it therefore follow, that because a Man
has the Spirit of God which is Infallible,
and is in the great and Essential Points
of Religion under the Direction of that
Spirit, that therefore all he saith or doth
is neither too little, nor too much, but
just so much and no more ? this is only
G. Keith's Invention, and not *XX. Penn's*
Intention : 'Tis enough that the whole
or substance is True, if there wants a few
Explanatory Words, the Intention is
nevertheless perfect, so if there be
more Words than are Absolutely Ne-
cessary, the Truth of the Doctrine is
not to be questioned, because there

are more Words then are Absolutely Necessary for its Publication.

And that Men Divinely inspired had that Liberty is plain from the Apostles Words, who spake sometimes in his Christian freedom and Liberty, and, at other times under the Immediate Direction of the Spirit; and tho' he sometimes us'd the Distinction, now I not the Lord, and at other times, the Lord not I; yet I suppose none will say he never us'd that Freedom and Liberty without using the Distinction. Thus *W. P.* said, in my Opinion, Just so many Words more than were Absolutely Necessary; for the blow to *Fenner*, and the Falshood of his Charge had been sufficiently given and manifested before in these Words:
 * 'Tis a horrid Imputation, and has been
 * answered more (I Believe) than a
 * Thousand times: (viz.) That he
 * who lay'd down his Life, and Suffered
 * his Body to be Crucified by the *Jews*,
 * without the Gates of *Jerusalem*, is
 * Christ the Son of the most high God:
 * This I say was a full answer to *Fenner*,
 * and was enough to confute him: and
 * therefore if no more had been said on
 that

that head, I should be very well pleased: Nevertheless *W. P.*s. saying more renders him to be Nevertheless Infallibly assur'd of the Truth believed by him, and Nevertheless under the Assistance of the Spirit in what he Expres'd, as to the main and substance of his Arguments.

Now was *G. K.* a Stranger to the Principles of *W. P.* and the Quakers, he might be the more Excusable, supposing that when we Exhort People, to get out of A fallible or Erring and Deceivable state, into that Holy way in which a Wayfaring Man tho a Fool cannot Err, he might perhaps think we Esteem *our Selves* Infallible; because of our Beleit concerning an Infallible Guide or Way; which would be an Error in any so to think of us: But it cannot be any thing short of *wilful Vickedness* in *G. Keith* so to render us, since he knows that our Belief concerning Infallibility is not Lodg'd in any Person or Persons or Opinions, but in that *one Holy Spirit* that is in its self Infallible: and as it is our Duty and all Mens to take heed thereto, and walk there-

in, so we are Infallibly Assured that we are not only Accepted therein but are, so long as we perform our Duty, likewise assured of what is further Necessary for us to know: Nay, when we Err from our Duty; upon a sincere Repentance, we are Infallibly assured God will receive us, upon the Credit of that one Offering that was Offered; As well as for the sake of his present Mediation for us.

To conclude then this head, *G. Keib* knows, and that past a doubt, that *VV. P.* saying what he did about the outward Person, was not in the least to Rob the Lord Jesus of his Son-ship and Dignity; but to give the Preheminence to the Divinity above the Humanity: And that the Humanity of Christ, tho' it was Essential to our Salvation, yet was not the *Entire Son of God*, without his Divinity, much less was the Flesh, Blood and Bones without the Rational Soul. And if *G. K.* will lead us into Distinctions, he must not call it an absurdity For us to make use of Distinctions, and Abstractions too, to detect him in his Sophistical Arguments against us. If he knows none that ever said the Humanity

manity Abstractly considered was Intirely the Son of God, then he cannot Justly blame *W. P.* who saith, the outward Person was not the Intire Son of God: For if *W. P.* argued against no Position of his Adversary, that is another thing; but I cannot believe it tho' *G. K.* saith it; however if he affirm'd a Truth, which *G. K.* saith he never knew any Oppose, then *G. Keith* and not *W. P.* is to blame, the last for making the first a Deist, for saying a Truth *G. K.* never knew any Man Oppose.

But to put this out of dispute: *W. P.* hath (in that Book and in the Words immediately preceeding them Quoted by *G. K.* for his Heresie) said, ' that he
' was the Son of the most high God: and
a few pages after, ' That as he took Flesh,
' and was the Express Image of his Fathers Substance, he in Life, Doctrine,
' Miracles, Death, Resurrection, Ascension and Mediation perfectly did, and
' does continue to do the will of God:
' To whose holy Life, Blood, Power
' and Mediation we only Ascribe our
' Sanctification, Justification, Redemption and perfect Salvation. But hear
W. P.

W. P. farther, in the Book *G. K.* quotes
 for his Deism, *C. Quaker* p 157. 'That as
 ' there was a Necessity that one should
 ' dye for the People, so who ever then
 ' or since believed in him, had and have
 ' a Seal or Confirmation of the Remi-
 ' ssion of Sins in his Blood: This
 ' great Assurance of Remission from the
 ' wrath due upon the Score of former
 ' Offences, do all receive in the Rati-
 ' fying Blood of Christ, who Repen-
 ' ting of their Sins, believe and Obey
 ' the Holy Light with which he (Christ)
 ' hath lighted them. Again Page 159.
 ' And so it is, and very Marvellous in
 ' our Eyes, that the Life of the Crucifi-
 ' ed can only save those who may well be
 ' reputed the Crucifiers. Oh how great
 ' was his love to Man! truly larger than
 ' Mans Cruelty; who whilst he died by
 ' Wicked Men, died for them; and
 ' when dead, they could not hinder
 ' him from rising to do them Good, who
 ' had done their worst for his De-
 ' struction: Thereby shewing Mercy to
 ' those, who shewed they had no
 ' Mercy for him, nor themselves.
 ' Again p 163. For yet in that General
 ' appearance there was a General
 ' benefit

'benefic Justly to be Attributed un-
 'to the Blood of that very Body of
 'Christ which he Offered up through
 'the Eternal Spirit; (to wit) that it
 'did Propitiate: For however it might
 'draw Stupendious Judgments on the
 'heads of those who were the Authors
 'of that dismal Tragedy, and Bloody
 'Murder of the Son of God, that
 'died Impenitent; yet Doubtless it
 'thus far turned to very great account
 'in that it was a most Precious Offering
 'in the sight of the Lord, and drew Gods
 'Love the more Eminently unto Man-
 'kind, at least such as should believe in
 'his Name.

I hope I need not multiply quotati-
 ons, since this shews that W. P. as
 much as any true Christian, did be-
 lieve Jesus Christ to be the Son of God,
 and that as there was a Necessity that
 one should die for the People; so he
 died for them: And the same
 that Lived, which was the Son of God,
 the same died, and the same Rose from
 the dead, and the same ascended and ever
 Liveth to make Intercession for us; and
 this W. P. saith, and so say I, was the
 Son of God. And to the Son of God
 'saith

'saith W. P. *Serious Apology* Page 149.
 'Do we only ascribe our Sancti-
 'fication, Justification, Redemption
 'and Perfect Salvation.

Having thus far Defended and
 Cleared W. P. from denying Jesus
 Christ to be the Son of God, by his
 own ample Confession; than which I
 Desire any Man to be more Candid,
 Sincere and Positive: I shall now Re-
 hearse what I have already asserted, in
Sophistry Detected: page 41. 42. and
 then let the Reader Judge whether I am
 one of them that deny Jesus Christ to
 be the Son of God: (viz.) 'We be-
 'lieve him to be, both in his Conception,
 'Birth, Life, &c. Far in all Natural
 'Endowments, Exceeding the best
 'of Men; for in that Man or Manhood
 'the fullness of the God-head dwelt
 'Bodily: *Collos. 2. 9.* For as the Rea-
 'sonable Soul and Flesh is one Man;
 'so God and Man is one Christ: Which
 'tho' it be true concerning him, yet
 'cannot be truly said of any other.
 'And that Body in which the Fullness
 'dwelt, he laid down for a Sacrifice for
 'the Sins of the whole World, to
 Cancel

Cancel all Bonds, pay all Debts, be they never so great or long standing, upon these Conditions, (viz.) Repentance, Faith and Holiness: And as he thus died for all, so he Rose again for Justification of all them that fulfil these Conditions, that where he is they may be also to behold his Glory.

Judge Reader, is it morally Possible that any Persons that so beleive and so say concerning the Lord Jesus Christ, can at the same time be so Horridly Deceitful as to keep a mental Reservation to themselves: (viz.) That they do not at all Believe in reality, what they so express they do believe: If G. K. hath been so Abominably Deceitful, as to say one thing, and mean another, at his own door be it, let him not Measure our Corn by his Bushel: as I can say for my self, so I can for W. P. from the Intimate knowledge I have of him, that we abhor the thoughts of such Prevarications, as much as we do Robbing on the High-way, or Solemn League and Covenant, which are both of like mischief to a Common Wealth.

'Tis time to end this head, which I will now do in a few Words. What ever Occasion *G. Keith* may take at my Words heretofore (or now) Expressed, to render us Undervaluers or Unbelievers in *Jesus of Nazareth*, as the only Efficient cause of our Justification and Perfect Salvation, I am well assured of this, that he writes and talks as much against his own Knowledge, as he that disputes that the whole is less than the half: And has, and doth catch at Words and Sentences where appears any Ambiguity, and useth his skill (such as it is) to render us Obnoxious, against whom he seems to have an Implacable Malice: and therefore will say any thing of us, that by Sophistical Arguments from our Words he can pervert to our prejudice: the which I take to be the Effect of the boiling Irritated Vengeance he has in his Heart against us, because like *Cain* he is rejected, with all his Wit and Learning, and it has Pleas'd the Lord to accept others, in their own plain, downright, Honest and Sincere Profession, without the help of his *Logick* and *Sophistry*, I need say no more to the Impartial for their Satisfaction.

faction, and to those that are otherwise; this may be esteemed either too much, or too little, or nothing to the purpose; however with God the Judge of all I desire to leave it, and Proceed to the Third Head, which is that of the History of Christs Manifestation in the Flesh.

SECT. III.

Concerning the History of Christs outward Manifestation in the Flesh,

Our Adversarys Fallacy Perversion
zion, Sec. On that head.

NOR, Page 7. He that obeys the Light is a Child of God, a True Christian; quoted out of Sophistry Detected, p. 24.
The Words are none of mine, but quotations out of W. P's Q. & new nick Name, &c. Nevertheless I own them, and will defend them, (viz) That he that Obeys this Light, which is the Light wherewith Christ hath enlightened him, is a Child of God, a true Christian. Let G. K. Remember who it was that said whosoever hath the Light believes in the Light, that he may be saved.
E the

the Children of the Light: John 12. 36. he did not say, ye shall be but Deists, or Sons of the Bond Woman, but Children of him who is Light, and if Christ hath believe in the Light that you may be the Children of the Light, how is it that W. P. and B. G. come to be Deists, for Repeating and urging the Necessity of Obeying Christs Doctrine? The case is plain, they chose rather to speak in the Language the Holy Ghost teacheth, than in the Words of *Kent*s conceited Wisdom teacheth, and therefore tho' they say the same Truths, if it be not according to his mould, they must be either Foolish, Ignorant or Hereticks.

But if Obeying the Light, wherewith Christ enlighteneth Men, will make them Children of God and True Christians, let him tell us that a bare *Historical* Faith of Christs Life and Death will, for that is what is opposed to the Divine Discoveries made by the Spirit, both in the Scriptures and hearts of Men; as appears in my Book Page 13. and 14. where I quoted W. P. thus: The outward *History* of Christs exceeding Love

Love to Mankind deserves all Humble
 and Reverend Credit, as a Godly Tra-
 dition, and should for ever bind Men to
 Receive, fear and Worship him; for
 a firm belief in Christ, that is Appear-
 ed, Lived, Died, Rose and Ascended,
 as Testified off in the Scriptures of
 truth, and more Especially as he breakes
 in upon the Soul in his Divine Dis-
 covers; as the true Light Lighting every
 one that comes into the World, thus I
 call true Christianity and he that Obeys
 this Light (so distinguished as above-
 said) (viz) as Testified of in the Scrip-
 tures and as he Discovers himself upon
 the Soul) is a Child of God and a true
 Christian. And if this is not Truth,
 and a Christian Truth too, I must con-
 fess I am altogether Ignorant of Christi-
 anity. Page 14. I go on thus, A bare
 Historical beher of Christs Life, Death,
 &c. Will never make a Child of God
 or a true Christian. The which it seems
 G. Keble allows will; For otherwise he
 has no Reason to render me introducing
 Heathenism and Deism for saying the
 contrary. Item and under the same
 in the same page, I say by the same
 word, and so forth. But you know, I hope
 myself

of making Jesus Christ the Light of the world, the Rule of Faith, would Reconcile not only Papists and Protestants, Arians and Monothelites, Socinians and Trinitarians, but even Jews and Christians. I desire the Reader to peruse my Book, and Observe my Words thereupon, Soph. Denot. page 33. This, it seems to me, abhors the Principles that leads to it (viz) such a Reconciliation and Peace, tho' it is through the Paths of Regeneration, for upon no other account can it be thought of, since that General Rule, Christ within us, as G. K. will have it, in General Rules, works that Regeneration in every Soul, that so receives him. But this is highly base in him, and Insinuate such a notion as is amongst Christian Subjects may be obtained upon W.P.A. Hypotheses, notwithstanding their probabilities, and concerning Jesus of Nazareth. All this G. K. took care to leave out, By which his design appears, not to inform or Edify any in Religion, but only to curtail my Words, to render me what his malice had suggested I was. All which confirms in every Article my Character of him, since where

where the means of knowing Jesus of Nazareth are proposed and Men continue in the Disbelief thereof, I have and do again say, that Regeneration and Reconciliation cannot be known, and consequently the Light Within is not Believed in, nor Obeyed.

Ibid. page 8. *The distinction betwixt Moral and Christian, and making Holy Life Legal, and Faith in the History of Christs outward manifestation, has been a deadly Poyson these latter Ages, has been infected withal, quoted out of W. P. which saith B. C. is a great Truth truly Distinguished. But never a Word has he given of mine, what was that true Distinction: which when his Spectacles were on, was as easy to be seen as the former: But if the Reader please, he may in page 15. of my Book find, what I understand W. P. means by making Holy Life Legal, and Faith in the History a Deadly Poyson these latter Ages have been infected withal: Which is Thus 'Where Persons neither 'Sanctified nor Sanctifying look on them 'selves priviledged by the History of 'Christs Death, to Sin at his cost, and*

to value themselves upon what Christ
 has done for them, without them, and
 rely thereon, without having Regard
 to the Sanctifying Grace of God with-
 in them, purchasing their Hearts and
 purging their Consciences, from
 Death and Dead Works, to serve the
 Living God, in Righteousness and
 Holiness; I say without this last, the
 first will prove, as W. P. hath said,
 a Deadly Poison. This I think still
 is a Truth, and True Distinction: But
 all this G. K. did not desire should be
 made, Publick, and yet pretends he do
 not put false Glosses on our Words, nor
 give false quotations. And that this
 Distinction is W. P.'s Invention, is evi-
 dent from his own Words, which fol-
 low. (viz.) To the Destruction of
 Holy Living.

I continue therefore to say as in my
 preface *Sophistry Detected* page 6. and 7.
 That it is so very Fallacious and Gross
 that deserves no reply; (viz.) That
 the History of Christs Incarnation is
 not Necessary to our Salvation, and
 that Faith in Christ as he Dyed for us
 is unnecessary. This I charged them
 on

on *G. R.* as A fallacious and wicked In-
 sinuation, and do still; and nothing he
 has yet done, has purged him from it,
 nor nothing he can do; but acknow-
 ledging his own ungodliness therein; of
 which there is a large Serowle, in *B. Q.*
 page 16. 27 for him to answer to, in the
 day of Account, when he shall appear
 before that Jesus Christ, he most falsly
 and Wickedly saith, we do not beleive
 in. Nevertheless he grants, I gave a
 a true account out *W. P.'s* Book, that
 the outward History of Christs exceed-
 ing love to Mankind deserves all Huma-
 ble and Reverend credit as a Godly
 Tradition, which should for ever bind
 Men to Receive Fear and Worship
 him: And that a firm belef in him, as
 he Lived, Died, Rose Again, and
 Ascended, and as he breakes in on the
 Soul with his Divine discoveries; this
 I call, such *W. P.* True Christianity.
 But with *G. R.* this is but a seeming
 shew of Christianity, tho *W. P.* makes
 Christs Life, Death, Resurrection and
 Ascension one part of his Christianity,
 and his inward Discoveries upon the
 Soul, the other part; to make his
 Christianity compleat, in power as

well as form, in Substance and Life
as well as Name and shew.

But this with G. K. is nothing. Tho' we all say, this is essential to our Christianity and Salvation, yet he will have us not to believe it, so much as Necessary to our Salvation: Nay, that its Unnecessary, B. Q. page 25. And to prove it falls into a fit, page 26. and 27. like the Gentlewoman I mentioned in *Moor-fields* it is indeed so much like the Rhetorick us'd in that Colledge that I should think my self fit to go thereto, if I should take the paines to answer it all. Only thus much I will say, that our not going about to convince People, that Jesus Christ come, when they believe it as well as we, that he is come doth not in my Opinion, imply (nor does it Evidently follow from thence that we suppose, that truth is not needful to be believed: Tho' G. K. has the Impudence to say so may not I now. Justly Retort Oh! Rare Logician,

So Insinuate: That *the Light* within Suffered, and *the Light* within is the Saviour, and that W. P. opposeth

oppoſeth the Doctrine of Faith in a known Falſhood, or elſe wilful perverſions; for when we ſpeak of our Saviour, *cr.* We never meant any other then him that died without the Gates of *Jeruſalem*, and this he knows to be True as he knows Two and Two is Four, and therefore is his Condemnation the greater.

Nevertheless Chriſt is not divided from his Light, for he that was the Promiſed ſeed of the Woman, who was born of a Woman, and in that bleſſed Perſon did bruife the head of the Serpent outwardly; is alſo that divine ſeed or principle that Continues to bruife his Head inwardly, in thoſe Strong holds Men have provided for him (*viz.*) their evill Hearts.

'Tis therefore doubtleſs a very provoking preſumptuous Sin againſt his own Knowledge, to ſay as he doth page 27 *The key to open the Fuggle of W. P. and B. C.* is, that *W. P.* means by a firm belief in Chriſt as he Appeared, Lived, Died, Roſe and Aſcended, is all to be underſtood Miſtically of the Light within. I do ſay that never could *Eceholius the Sophiſt*, or *Julian the grand Apoſtate* more intollerably

tollerably abuse, the Christians in their time in any case, then G. K. has the Christian Quakers in this very case.

B. Q. page 28. He saith, B. Coole
Excuseth W. Penns saying that
Faith in the History of Christs outward
manifestation is a Deadly Poison: these latter
Ages has been Infected with: As if adds
he W. P. meant it only of a bare Historical
Faith without the work of Sanctification.
 As if yea and so it is, for of nothing else
 could he thus speak, since faith in Christ
 as he came both outwardly and inwardly,
 W. P. hath already said is true
 Christianity: And that he intended
 such a bare Historical Faith, without the
 fruits of Holiness, I have made ap-
 pear, First, in *Sophists Ducted and Secured*
 by, in the foregoing Reply: All the rest
 of his 2. being of the same kind of
 willful Perverse Sophistical Quibbles
 and Affected mistakes, to render us in
 the Profession of our Faith unsound and
 unintelligible: The which as it exposeth
 his own Deceit Envy and Falshood,
 and us no harm, but excites the
 Sons of Truth to search the Scriptures
 to see who is in the Truth, George

the

the *Quakers*, so id reveris on himself
to his own perpetual Infamy.

To conclude this head, tho' *W. F.* did
say, making Faith in the History, and
Holy Life Legal, was a Deadly Poyson
these latter Ages have been infected
withal, to the Destruction of Godly
Living; yet it is apparent, it was not
from any disesteem he had to the History
(or Historical Faith of Christs Incar-
nation) but to the Abuses of it, to the
Destruction of Godly Living; or as I
said before in *Sophistry Detected*, when
Persons that beleive the History (tho'
mistake the design thereof) presume to
Sin at his cost, or value themselves on
what Christ has done for them, with-
out them, Relying thereon, without
Regarding the Sanctifying grace of
God within them: I do say where any
Persons, or People, abuse the design of
the History after this sort, it is and
will be a Deadly Poyson unto them:
And that *W. F.*'s Intention, was as I
have said is apparent from his Acknow-
ledgment as above to Christ, both in the
History and Mystery, to Compleat his
Christianity.

Nor

Nor can I think him any more an
 Enemy, to the History and Faith there-
 in, then Dr. Tillotson was to Christi-
 anity, in that Sermon of his in its Com-
 mendation, in which, after he had
 truly and Orthodoxly set forth the Ad-
 vantages of Christianity, and prest,
 the Living, up to the Precepts and
 Doctrines thereof, saith thus. 'Let us not
 then deceive our selves by pretending
 'to this excellent knowledge of Christ
 'Jesus our Lord, if we do not frame
 'our Lives according to it; for tho' we
 'know these things never so well, yet we
 'are not happy unless we do them, nay,
 'we are but the more Miserable for
 'knowing them if we do them not.
 'He (God) will pardon a Thousand de-
 'fects in our understandings if they pro-
 'ceed not, from gross carelessness and
 'neglect of our selves: But the faults of
 'our wills have no excuse, because we
 'knew to do better, and were convinc'd
 'in our Minds, that we ought not to do
 'so. Page 68. which ends this head.

S E C T. IV.

Containing an Examination of his
Dialogues, with some Remarks
thereupon.

W E are now come to the Dialogues
in his *S. A. N.* in which the
Cobler as he calls him leads the Van,
the Reason he Renders for giving this
Dialogue so particular, is, he saith, I to
Silence and put to shame the Eyes that some
Quakers have Spread, that a poor Cobler
was to hard for Me, &c. Silence and to
put to shame the Eyes. This George is to
confound the Terms, and must according
to thy own Judgment, Arise from gross
Ignorance or want of Distinction, for how
can Eyes be put to shame about the Spirit
being the Rule, we are Rendered both
Ignorant, and Inconsistent confounding
the work man with his work. He that
Corrects others ought to be clear him-
self, but I think it no virtue to be so
Critical, nor should I have us'd it but
to show him his own shapes: An instance
by

by way of Similitude here follows about the Spirits being the Rule. Suppose a Man in a dark Night should ask his Companion what Light that is before him? to which the other Replys it is a Candle, the other believes for a long time the Report, but at last upon some other disgust Quarrels with his Companion about it, and affirms it is not the Candle, but the Light of the Candle. This in there is G. Kitch's dispute, Judge Reader if he not well Employed.

But to proceed let us hear the Dispute of his own making under all the partiality and disadvantage it lies.

Cobler. Doth God Require Impossibilities of Men?

Keith. No.

Cobler. What Rule hath God given me to be perfect as God is perfect?

Keith. He is like God, the Rule he has given us and all Christians, is the Holy Scriptures, but ye and all of us need the inward help of the Holy Spirit to enable us to understand believe and Obey the Holy Scriptures.

Cobler.

Cabler. But I cannot Read the Scrip-
tures.

Keith. But ye can hear them Read,
&c.

Cabler. If I Obey the Grace of God
in my Heart, that tells me I shall not
Sin, is not that sufficient to me, for my
Salvation, & seeing I cannot Read the
Scriptures.

Keith. I have told you already, &c.

Who sees not by this time the Ad-
vantage the *Cabler* (or mender of
Shooes) has over the *Cristian* one, for
First, to be like God Reading the Scrip-
tures are a means Recommended ;
Secondly, but we cannot understand be-
lieve and Obey them, without the Holy
Spirits inward help, with which we
agree for this is pure Quakerism ; But
the Question is what shall they do that
have not or Cannot Read the Holy Scrip-
tures, for such it seems the Quaker did
Personate to which *G. Keith* gives no
positive answer, for suppose the *Cab-
ler* should have ask how shall I know,
whether he that Reads to me, do not
Impose on me, and instead of the Holy
Scripture, Read the Alman, if he had
said

said the Holy Spirit within him would have discovered the cheat That's Quakerism again, if he had not said so he must have a Humane Authority for his Faith, & by this time, the Advantage the Cobler had over the Doctor is visible. For these are such Stories whose appearance is so true enough, but B. O. (saith he) Varies for some time with him Christ is the Rule, in other times the Common and Ordinary Discoveries, if it be the only one, it cannot be other.

This is answered before, if it be the Candle, it cannot be the light of the Candle, if it be the light of the Candle 'tis not the Candle, but by common and Ordinary Discoveries I mean such as Christ the light of the World makes in the Hearts of Men, Relating to Faith and Holiness, Immediately, and hear we end the Dialogue with the Cobler and G. R.

His Dialogue at my House has many Notions to teach in it too many for me to relate and Detect For First I have said that it is not Morphy, Sec-
 bly

Secondly

Secondly, *that thou art an Apostate.*
 Thirdly, *that I would speake to Mr. Bedford,* *but not to him.* Fourthly, *that I would Fight thee, &c.*

True it is, I did believe him then, and do still to be an Apostate (and did imply as much at that time) and the Reason of my so believing, was because he had fallen away from that Truth he had so long Profest and said so much for, and as he said, in the Name of the Lord too, his falling away appeared to be from the *Revelation* of the Man of Sin, *Lucifer*, that had Exalted himself in him, to that degree, that tho' he said he had Rather loose his Natural Life, than be Cut off from our Fellowship; Yet rather than deny himself, and take up the Cross, to his own willful will, which was to be a Dictator to us, he fell from us and set up for himself, and Try'd *Huntingtonshire*, *Hartfordshire*, *Bedfordshire*, and *Colchester*, *Bristol*, *Wiltshire*, and *Barkshire*, as well as *London*, and finding all his endeavours would not take, to gather a Sect he then makeing a Vertue of Necessity, gets into the Church of En-
 F gland:

glad: So that his Apostacy did not Commence with his Deaconship, but was previous to it, for he truly said, he design'd not to go over to the Church untill we Excommunicated him.

Now that Expression of mine which did imply an Apostate, was when he urged me to meet him at *Coopers-Hall*, I told him I had heard or Read, that the Apostle *John* who had as much Sincerity and Divinity as the other Apostles, if not so great parts, Refused to keep company and discourse with an Apostate, and for that Reason, I Refuse to discourse with thee, said I, to which I added, that since it was about *Sophistry Detected*, he had writ an Answer to it, in which I was Confuted, or I was not, if I was not, he ought not to Impose on his Readers, to make them believe it a Confutation, if it was, he ought to Submit to the Readers Judgement:— but said he, *I have two strings to my Bow*, &c. well be it so said I, I will only meet thee with the Weapon of thy own Choosing, *viz.* the Pen, and the Press, but to discourse thee about Religion I utterly Refuse it, &c.

Since

Since thou knows in thy own Conscience thou art not a man of Sincerity, but acts against thy own knowledge, what said he do you like G. W. pretend to know the Hearts of men, have you this knowledge by Revelation, 'tis no matter said I, how I came by it, since it's true, and thou knows 'tis so—Upon his Discourse with Charles Harford (which is not truly related by him) and saying he was always a weak but a Sincere Christian, it was ask'd him how he came to be so sincere a Christian, and the Quakers of which he was one, were such Hereticks, with him, to which to do him Justice he did say, *he did not deny their being Christians, but that there were Anti-Christian Errors broacht by some, but for Robert Barklay he was a very good Christian, I wish said he, and have often, that my Soul was in his Souls stead.* So did Balaam said I, desire to Die the Death of the Righteous. His saying, my allowing of his sence upon that place, *there is no health in us*, to be Right, is also untrue, for the Concession was that his Explication on that Text in *Jeremiah* was true; I did not nor do I pretend to intermeddle to

Expound the *Common-Prayer-Book*, For I am no member of that Communion, and indeed I think G. K. has not been there yet long enough, to be qualified for Expositions: but nothing will do with him there long, nor any where else, I conceive, unless they will Subscribe to his Profound Sence. But he saith, *I Refused to meet him, because I had not Logick, &c.* And saith, *if he has the Spirit why should he refuse to Dispute with a man of Logick; the Apostle Refused not to Dispute with the Heathen Philosophers, &c.* This also is unfairly done, I told him, tho' I never had my Education at *Oxford* or *Cambridge*, nor could not pretend to his skill in *Logick*, yet I did not refuse to meet him upon that account for I fear'd him not, if the Holy Scripture and sound Reason should decide our Debate, but for the reason above said, because he was not a man of Sincerity; nevertheless said I, there is one man that is an Independant, another that is a Church-man, if either of them or any sober man in Town besides, let them be Church-men or Dissenters. Clergy, or Lay-men, that shall read our Books, and Judge I have wrong'd thee

thee in any thing, and will Esponse thy Cause, I will meet them when and where they please, to defend my Book; for thou hast writ, and I have writ, thou nor I are to be Judges in our own Case, but the Readers, and if those that read thine and mine, Judge I have wrong'd thee, I will either defend what I have writ, by plain proof, or for want thereof, will acknowledge my Error: And of the same mind I am still.

So that as I do believe I have the Spirit of God in Measure, as all true Christians also have; in the strength and abillity of that I fear not to meet a far greater man than G. K. *when there is an Occasion for it*: But for his part, his insincerity is the only prohibition in private, and the Security of the publick peace, the Reason of Declining it in Publick: Besides 'tis too Arbitrary and Peremptory a method, for us to Comply with, suppose the man had been sincere, but mistaken, what *volens volens*, Like his Brother Begg, to Examine, Try, and Judge, who and what his W— please & without Consulting us about the method; as if he had a power inherent in him,

to Erect a Court of Interrogatories; and We forsooth must appear to make our Defence, at his Summons, or else he will pass Sentence in our Absence; By all means indeed, We should be well Employ'd to own such an Authority, or Gratifie such a Fop in Religion: let him Erect as many Stages as he pleases, and in as many places as he thinks fit, We have (and suppose shall Continue to give him no Disturbance, tho' we are Morally sure of a Victory (if that were worthy anything) over him, at least a Negative one: Since he will soon make himself without our help a *Villain*: but then to keep his hands and head Employ'd, he will pretend to write Narratives of his proceedings, wherein he Endeavours to set his disordered Passions into some better method; tho' it cannot be done without what some People call *Lying*: but that being a very small Sin or none at all, in so good a work, it is not to be mention'd, of which there is store in his *British Narrative*: I will undertake to Convince any man that Desires it, of one and twenty of that sort:—in his last sixteen pages, the which I have not thought

thought worth Replying to—
 his saying, *'tis unfaire to us to upbraid
 him with Apostacy, unless we prove he had
 departed from any fundamental of the
 Christian Faith*; Millitates only against
 himself, since when he was off the same
 Principles with us both in Faith and
 Practice, Doctrine, and Discipline;
 he held the Fundamentals of Christianity
 as well as now, as he himself saith,
 and Consequently his noise and Dispute
 against us, is only about Words, and
 not about any Fundamental in Christi-
 anity: Little did he think when he
 was a digging this Ditch for us, that
 himself should be the first that fell into
 it. I find he was willing to hasten out
 this Narrative that gives an Account,
 that he has less Money now then when
 a Quaker, since *Michaëlas* Quarter
 was then at the Door, tho' Indeed I
 cannot believe he will ever Deserve
 half a hundred twenty five Pound *per
 annum*, for any Service he will do to
 the Church of England.—However,
 besides his pay, Zealous Advocates for
 their beloved Darling Persecution,
 perhaps may open their purses-strings
 more freely to him, in hopes of making

Judges
12, 6.

him a Tool, to Effect their Desires, tho' they will be sure to keep them fast to the Necessity's of the Poor, But whether he has much or little by Gift (I will not say Charity) or by Contract, 'tis all one to me, they that part with their Money, undoubtedly Expects something for it, in time, tho' as yet he Cannot say *Shibboleth*, nor do I know when he will, but this I know that the People think, they that now have him, has got a Tartar, And for his Preaching they think the *Muckle Deel* is in it, since he Cannot do it without Railing, which is unacceptable to them who have better Doctrine, and more Charity, set before them Every Week by their own Pastors, but why should I tell him this, but rather Conceal it, that he may go on, and Continue to make himself more and more Rediculous: But that I remember what the Prophet saith, *Can the Ethiopian change his skin, or the Leopard his Spots, no more can they do good that have Accustomed themselves to the Doing of Evil.*

That Reflection on me as if it was,
*but Lately I left the Loom, being a Poor
Lad*

Lad, but am now worth *Hundreds* shews how hard he (a man of words and store of Arguments) is put to it—for were it not that things are at a very low Ebb with him; he would not, surely have wounded me with that Weapon, what Ere he had done; it being so common to Oyster Women, Water-men, and Porters. But so it is when men forsake the Truth, and Sin against their own Knowledge, and have no Answer of God, *Sam. 28. 6. 7.* So great a Fall do men sustain when they are (in their Apostacy,) so Implacably Envious, that the Common Rules of good Breeding and Education, are broken in upon by them.

But this grieves not my Spirit, since I am not, nor have I any Cause to be ashamed of the Rock from whence I was hewn, but this I say, if it was but *late*ly I was a *Lad*, it seems I am but little better then such now, which is no great honour to *G. K.* who is a man of years, as well as Learning, to be Engaged with in Controversies. But when it appears this *Lad* has so Wounded such a *Nobly* man, that he never is like to be

Cur'd,

Cur'd, but by Repentance, will not his
 Glory then turn away like the fading
 Flowers: But whether I have done so
 or no, let the Reader Judge; however
 George, I glory not in the Enterprize,
 since I judge *Sampson*; had not the
 strength of Common men, when he
 broke Covenant with his God, so that
 'twas a poor piece of honour to be too
 hard for him then,—As to the Loom I
 left, I confess, it never agreed with my
 Constitution, nor did I ever like it, no
 more than G. K. did *Scotland*, but in this,
 I have the Advantage of him, for I am
 neither afraid nor ashamed to own my
 Family and Country, and often visit
 both with acceptance, for tho' my Pa-
 rents had not the luck to be great, they
 had the grace to be Good, both which
 G. K. wants.—I say unless it be for
 my not walking in my Youth accord-
 ing to those Examples and Precepts my
 Religious Parents gave me, I have no
 Cause to be ashamed of my Fathers
 House and Education, since I was very
 early Instructed in the Principles of true
 Christianity; tho' youthful vanities
 had too great an Influence on me, which
 stole away these Divine Instructions ge-

ren, Inculcated, and Repeated to me, For it is well known to all their Neighbours, I had the Advantage of having a Just, Wise, Temperate Merciful and Zealous Father, and Pious Devout Mother, who took what Care became them of their Children, to Educate them in the Fear of the Lord, and Principles of Christianity; To which End we had Repeated, Reproofs, and Instructions to Deter us from Immorality, and Inculcate Moral and Divine Precepts; To which End also besides their Advice, we were obliged to a Dilligent and Serious Reading of Holy Scriptures: Nevertheless for my part, for all the Reading and Hearing that which was really Good, and seeing those Examples that were truly Vertuous, it wrought little Effect on me; but loose and vain were both my Thoughts and Words, as well as Practice, untill it pleased the Father of Mercies to Visit my Soul with the Glorious Light of His Heavenly Day spring from on High, by which Divine Light in my own Conscience, I had a clear sight the way I was walking in, led down to the Chambers of Death, and that feeding

on

feeding on that Fruit, which by the Light in my Conscience I saw was forbidden me, (tho' blessed be God I was never guilty of Committing any gross Evils) I should Entail that Curse upon me, which I had read in the Holy Scriptures, would forever be the Portion of such as I, (without Repentance and Amendment of Life, did Revoke the sentence) It was this Light of Christ in my Conscience, let me see both what I had done, that I ought to have left undone, and what I had Left undone, I ought to have done, as this Light of Christ, gave me this sensible Knowledge of my Self, and that Deplorable State I was in, and how often I had sin'd against my own knowledge, and kick'd against the Pricks in my own Conscience; so the same Light that gave me this Sense and Sight, did also open in me a door of Hope, that there was yet Mercy with the Lord, that he might be feared, and that as Disobedience to the Inward Discoveries of the Light in my Conscience, had cast me into this State of Condemnation; so if fortune to come I did Conform to the Instructions thereof, and walk in Obedience

dience thereto; God Almighty who is a *Just*, as well as *Merciful* God, would for the sake of Him (to wit) Christ Jesus, who tasted Death for every man, and was a Propitiation for the Sins of the Whole World, look on me as if I had never Sin'd at all.

The Great Gospel Truths Recorded in the Holy Scriptures, tho' read again and again, were still to me unintelligible; sometimes they look't with one face and sometimes another, untill the Light of the Lord had open'd them, and the Holy Spirit had unfolded them, then I saw the Necessity of a Sacrifice and atonement for Sins, to blot out that which Repentance could not blot out, and *this* the Lord Jesus did for me without me: and as he Dyed for Sins, so he rose from the Dead for the Justification of those whose Sins were blotted out by his Death; and as his Death was Necessary to blot out Sin, so there was a Necessity for the Resurrection of him, that so Dyed, for the Justification of them that Believe, for our Salvation, was not Compleat without it, since we are Saved by his Life, who is Arisen
from

from the Dead, whose Life is the Light of Men, and the Life of the Souls of Men too, as they come to Die to Sin in themselves, as he Dy'd for it without them,

In this Divine Mirror of Truth the Mediator between God and Man, is seen and known, which is by Participation, and more certain and comfortable then that *Ideal* knowledge which is by Reflection on the senses; He is that Fountain of Light and Grace that flows into the Souls of men, to make them Light in the Lord, and more Gracious, to grow in Grace from one degree to another, until they come to be Perfect Men in Him their heavenly Head; and then will be (when they are Compleat, Intire and want nothing) Present them to his Father; in the mean time their Deficiency, through weakness and Infirmities of the Flesh, (after their Conversion) is supply'd and Credit is given their account by the Lord Jesus Christ, their Plenteous and Merciful Advocate.

Thus Reader have I been led into the Publishing of my own sense and Experience, if thou receivest any good thereby give God the Glory (who can as he doth) bring Good out of Evil, if it be good to thee, 'twas Evil before in G. K. to give me this occasion; and yet I rejoyce thereat, since by this means I have had one opportunity more to Magnifie the Eternal Light, Grace, Spirit, Arm and Power of the Lord, and if for my so doing I shall be farther Evilly intreated, I shall I hope rejoyce in that Tribulation, as well as in the hope of the Glory of God: for if this is to be *Vile* I hope God will Enable me to be yet more *Vile*, I am also shankful that I have so good an opportunity to Commemorate the Goodness and Mercy of God, on behalf of my Worthy and Honourable Predecessors. One of which on my Mothers side, offered his Life to God for his Testimony, in the Flames, at *Salisbury*. unto whom the then *Chief* Chancellor proposed this Question, are not the Images of our Lady, and other Saints, with the *Cross* very necessary, what saiest thou Maundrell? Yes, said

B. Martens
V. 3. Fol.
890.

said he *very Necessary to Roast a
Shoulder of Mutton*, now had that
very Coat but the Wit of *thirty* he
might have reply'd thou art an Ig-
norant Fellow *Maudrell*, to say so, 'tis
Fire Roasts Mutton, &c. but this is *Ward*,
and if the one, not the other, for so
G. K. Argueth as above about the
Spirits being the Rule.

His selling what whims he had in his
head, about the *Rounds of the Ladder*, is of
the same kind, with his saying, we read
a Report that he said the Church of Rome
was the Foundation of the Church of Eng-
land, I do profess I heard not one Sillable
of it, till I saw it in this Narrative, so
that 'tis easy and common with him to
raise Storys himself, or get some Tool
or a Creature to do it for him, and then
pretend to confute what he has heard.
But for his *Noion* of the Ladder, I do
not admire at that at all, since his head
was cast into such a Metaphysical
mould: But do it therefore follow that
it was the General *Noion*, of the
Quakers, I trow not, any more than it
was the General *Noion* of the *Quakers*,
that *Adam* and *Eve* in their first State
before

before the fall in one Body *Back to Back*; or that a Thousand or more Souls, could meet on the point of a Taylors Needle; nor did they ever print Two Hundred Querys about the Revolution, of Humane Souls; nor did they ever account by Mathematical Rules, that the World should have ended before this time; nor did they ever Judge it an Unreasonable Doctrine to punish Mankind with an Infinite Punishment for a finite Transgression. His Storys of *John Dyer* bringing in *Cornelius Beniam* as a Witness for him, who utterly denies the Charge, is a severe Reflection on him, the which he would do well to mend in his next, if he thinks it possible. Our *Address* as he calls it to the Mayor, &c. was to let them know, we would have no hand in the *Coopers-Hall-Meeting*, and if any Tumult or Disorder did arise by that means, we were Innocent and would neither consent to it, nor appear to it: As for the *Mayor*s sending for me to meet G. K. at his House, I never knew it till now for had the *Mayor* sent for me, I would gladly waited on him, but I did not think it fit to gratifie G. K. to make him so formidable an Adversary.

as to choose Ten or Twelve, of a Side
to meet with him, either at the *Majors*
or Else where. Being well assured G. K.
would like the Clamorous Woman will
down his own Houle with his own
hands, as by this Narrative he has done
with a Witness.

His solema Declaration at the be-
ginning of the Meeting at *Gosports Hall*,
that he did not expose the Quakers out
of Malice, or Prejudice, but Real an
True Love to the Christian Religion,
and the Souls of Men, is so much
Mounte-bank Like, Gentlemen, 'tis for
the Love of my Country, and not for In-
terest I keep this Page, that it Deserves
no other notice then as such.

Those Printed Books there gave away
being passages taken out of his own for-
mer books he saith, are none of them
either contrary to the *Apstles Creed* or any
Fundamental of Christianity, &c. From
which ple. se to Note, that the Solemn
League and Covenant was not contrary
to the *Apstles Creed*, or Fundamentals of
Christianity, for some of those pages be-
ing Quotations from him saith,
Hielany

He was a Lord of Antistite.
 that he had noted in the abolishment
 of it, and had kept his Crow;
 Calling the Presbyterians that Com-
 plyd with Episcopacie Apostates for
 mixing with the Presens Table of Episco-
 palian as bad and worse than Popish
 Turks and Pagans, this is no Error
 in Fundamentals it seems with him.

*Put not the Name of Ordinances of Jesus
 Christ on Babelons Brats, which who-so
 taketh and Disputeth against the Stones blessed
 shall they be. Help in time of need, Printed
 in 1663.*

The Episcopal, Presbyterian, and
 Popish Clergy, all is done for Money, no
 No Money no Preaching, they say that is not
 Christ which Convinceth every Man of his
 Sins, but a Humane or Divine principle,
 and to deny his Omnipotency Divine
 Power and God Head. But all this is
 no Fundamental Error it seems with
 him. The Rumour in London, &c.
 of my working him is a meer Idle,
 Popish Story, for I never had so little
 Sence to say so, nor have I the Vanity
 to think a Victory over him, if I had

had it was worthy of somuch notice: but as it was with *Saul* in his Apostacy, so I find it with him in his, he wants to be Honoured before the People, or else he never would have told how the Mayor went to hear him Preach, and how kind he was to him and the Citizens Treated him kindly at their Houses Concerning all which I only say that it is a Sign of good Nature, to be kind to Strangers.

S E C T. V.

Being matter of Fact wherein George Keith is Truly Charged with Forgery, Falshood and gross Perversion, saying that our in Names and as our Words and Sence, which never Entered our Hearts to Believe.

1st. **D**EISM Page 8. he saith *W.* layeth down by way of Position, That the Light in every Mans Conscience, and the Disputes and Testimony of it, Abstractly considered from the Peculiar Doctrines

Doctrines of Christianity are the Rule of Faith to Christian Men.

Since W. P. Layeth this down by way of Position as he saith, we must suppose 'twas somewhere but it not appearing where, or when, I Charge this on G. K. as a Falshood, Forgery and Perversion.

Secondly, Ibid Page 19. It plainly appears, saith he, that W. P. holds it not needful to our Salvation, to believe that Proposition, Rom. 10. 9.

Falshew Fact, but where doth it appear? he quotes W. P. that it is not needful, the Light Within tells us Christ Suffered Death, and Rose, &c. Since it is already in Scripture, from which it is evident that W. P. did not oppose the Dictates of the Light to the Testimony of Scripture, but that what was declared in Scripture, ought to be believed without looking for a Fresh or New telling from the Light Within.

Thirdly, Ibid Page 20. The only use of the Whole Scripture, according to W. P.

is nearly Historical, and in no wise necessary
to our Salvation, but we are at Liberty to
believe, or Disbelieve all and every part
of what is contained in the Scriptures, with-
out any Danger to our Salvation.

The Father of Lyes, and Son of
Perdition, is the Author of this Falshood,
Forgery and Perversion; I dare him
to give so much as a Shew or Proof
from W. P. 1. or any Quakers Words.

Fourthly, Ibid Page 34. Has not the
Least weight to Confirm W. P. 1. false
Doctrine, to wit that Deism and Christi-
anity are, but one, and the same thing?

William P. 1. never brought any such
Doctrine, as that false Falshood in Testi-
mony, charge him with it.

Fifthly, Ibid Page 35. Charles P. 1. B. C. I
Hold what ever they think they have
a Right to Faith and knowledge of the Words
which are necessary to the Salvation of the
Medium to the Church, the Knowledge of
Faith, must be given them as they were to the
People of the Holy Scriptures, and not
the External Medium of the Holy Scriptures
and

and without any External Teaching, whatfe-
 ever, and that therefore their Faith and
 Knowledge hath no Dependance on the Holy
 Scriptures, but what they know or believe it
 is wholly from Words inwardly given them
 from the Spirit, without all outward Convey-
 ance of Men or Books.

Doubtless when his hand was in, he
 thought a great heap of Falshood,
 and gross Perversions would pass
 as well as a few, and therefore has
 he given us good Store of them, for this
 is altogether false in Fact, as I have al-
 ready shew'd and as G. K. well knows.

Sixibly, Ibid Page 71, W. P. and his
 Party looseb Men from the Scriptures that
 Satan may have the more advantage on
 them.

A down Right Falshood as before
 proved.

Seventibly, Ibid Page 77, 78. He In-
 sinuates that W. P. Removes the whole
 New Testament Writings, and that
 they must be turn'd out of the Church as
 Michael and his Mothers were out of

Abrahams House: which Arguing, saith he, makes good Christs Prophetical and Kingly Office, as he was sent in the Flesh.

But such Arguing was never us'd by W. P. and therefore G. K. has Notoriously abused him, so to Render him, see his own Words in page 19. G. Rule.

Eightly, Ibid Page 84. 85. 86. 87. So they own as High Priest without them but only within them: He will be loath to grant that the Law and Rule of Faith, is as well without us, as within us, for then the Fundamental principle of W. P. and his Brethren is pickt up by the Sco'ts, in Confessing to the Man Christ a High Priest without us: Thus we (sa they) Abandon and utterly deny any High Priest or King without them I offer to prove they have Desbelieved the Truths in the Apostles Creed, &c.

I know not what it is he will not offer to prove, unless it be the True State of his own desperate Case: but in one thing to offer to prove, and another thing really to prove, that we have Disbelieved any one Article of the Apostles Creed.

Creed, the which he Confesseth *W. P.* saith, we plainly, and Intirely, believe, viz. The Truths contained in the Creed commonly called the Apostles. These words lay in his way, and wounded his Conscience with respect to all he had said, for denying Christ, but he that without doubt had been good at that Trade himself, to Render *W. P.* Insincere, and beget Suspicion in the Reader, adds this, possible, saith he, hath some Fallacy. Let us hear also, (viz.) As if he had said, I believe the Truths contained in the Alearn or Talmud: for doubtless there are some Truths in them.

Doubtless for some Ages past, a greater Monster has not been seen, but so it is it seems, he hath said, We are un-
found in the Christian Faith, Can he Prove it? No: will our Books Clear us of his Charge? Yes: does he know this? nothing more true: what will he do then? say as he doth here, we do not Believe what we say, and why? Because We say: not what he would have us say, and because we believe not what he hath said for us, we do believe, therefore we are Insincere in the Profession of our Faith: O! Abominable

Dominable Sophister, Perverter and
 Forgery the Lord Rebuke thee! But to
 Obviate all Objections as well as to
 Manifest the Intolerable baseness of
 G. Keith, I will add, that it is not on-
 ly all what we suppose Truths in the
 Apostles Creed we Believe, but even
 all that is *Common* in what is called the
 Apostles Creed, allowing us but a just
 and Reasonable Explanation in three
 Particulars that seem to us not safely
 Worded: (viz) First *He descended into*
Hell, now if Hell be understood as Dr.
 Wallis saith, no more then that he was in
 the State of the Dead, we Subscribe to it.
 Secondly, *And from thence he shall come to*
judge both Quick and Dead. From thence
 he shall come. Implies he shall leave
 that Glory with which he is Glorified
 with the Father: now if it be intended
 only that there is a Day Appointed,
 wherein he shall come in Power and
 great Glory, to Judge both Quick and
 Dead, according to their Works, we
 Subscribe thereto also. It being more
 Consistent to the Holy Scriptures I can
 move you to Believe and say. For by
 the Resurrection of the Day, if by Death
 is meant a Spiritual Body, then we
 are signed

Sub-

Subscribe to that also as well as to all the Rest, it being as much our Faith or persuasion as any Mans.

Ninthly, Ibid Page 109 He W. P. and his Brethren will have the Scriptures Received wholly by Prophetical and Apostolical Inspiration, the same in Spirit and kind with what the Prophets and Apostles had given them, a new Repetition of the same Articles and Precepts.

False in Fact.

Tenthly, Ibid 112, 122, 123, 149 Christ being Born of a Virgin, Suffering Death and Rising again, &c. are both Uncertain and no matter of our Faith, and are not Necessary to our Salvation; only we may believe the History thereof, as we do the History of Alexander, Julius Caesar, or George Fox's Journal.

'Tis Necessary in so Severe a charge as this is, that we should know when, who and where these Articles were Published; but since there are none appears, I take it for granted, 'tis what George Keith Malice hath Invented, to Ren-

der

denot what he said we were, Rather then
then the consequence of any of our
Freinds Words, for sure I am the
matter of Fact, is in the whole and
every part Utterly False.

Eleventhly, Ibid Page 142. Because
the Arian and Homosians cannot tell by
the Scriptures without Interpretation nor the
Papists and Protestants about Transubstanti-
ation by the bare Letter of Scripture which of
the two is in the Right, &c. and since the
Truth of these Doctrines cannot be known
without Extraordinary Revelations, and
when W. P. will declare himself a Papist
he may do so and by Revelations prove
himself no Changing doctrine.

This is the Sincere Christian, that is
for following the Lamb, or what Man of
Honest principles, of any Society of Men
on Earth, Turks, Jews, or Pagans, be-
sides himself, would be Guilty of such
Notorious Forgery and Perversion? I
said once before, 'tis not safe for any
Man to Discourse him, since he will
pervert Words as they lye in a Book,
much more would he do it in Discourse:
and when he has so Notoriously done to
palate the Villany will add 'tis accord-
ing to the best of my Ability to do so.

stance.

stances, And this is the Consequence of these Principles, &c.

Under some Governments that have been in Days past in the World, he would have been an excellent Knight. For should he hear any Man pronounce the Word Government, it had been occasion enough to have an Indictment of Treason found against him, upon such evidence, that might swear it against him; since he heard him say Government, and what should he say Government, for were it not with design, against the Government. Reader, W. P. never in any of his Writings that ever I saw, used this Expression *Extraordinary Revelation*, but only upon the occasion of an Objection made, which he thus Answers, That is saith he, an *Extraordinary Revelation* and is not now Necessary.

What is this *Extraordinary Revelation*, that is not now Necessary?

Answer, such as Moses had, to Relate what had been, or as the Prophets had, to Foretell what should be, such a Revelation is not Necessary, saith W. P.

But

But did W. P. say there was no way to know the certainty of the Scripture without such an Extraordinary Revelation?

Answer, Nothing like it in the whole World, but the very Contrary thereto, tho' this Man makes no Doubt to say so, for him again and again, in his *Deism*, and *Synopsis*, and *British Quakerism*, &c. for proof of which see Ch. Quaker Page 139. 'Where W. P. speaking of the 'Historical Truths contain'd in Scripture does not say they are to be known by extraordinary Revelation, but on the 'contrary, is as much as an account of 'them in extant, and therefore not need- 'ed, that Objection is vain. *Unanswer'd* Ibid Page 150. W. P. saith he is as 'Fallacious' likewise, in Representing many Orthodox Protestants as if such Pro- testants did Judge the Quakers for asserting an unerring certain and Infalible Judgment, in things Necessary to Salvation, this saith he, is a very unfair Representation of them for they assert, an Unerring Certain and Infalible Judgment, in things Necessary to Salvation. If this be True, 'tis a sudden Change but I will not yet believe it upon his Word, only he has this creeping Hule, (viii.)

(w^h.) that all that do *not* say so are not
with him. Orthodox Protestants.

Thirteenthly. Ibid Page 151. his Prayers
are like Crocodile Tears, if it is to sup-
pose what he knows is false concerning
W. P. and then to make the Reader be-
lieve its true, pretends to as much Religi-
on as if he had been engaged with the
Bishop of St. Andrews, for whilst he
tells him, *he prays for him*, (tho' no such
thought without Doubt was in his Heart)
is seeking to destroy him in his Christi-
an Faith and Religion, than which
nothing to W. P. is more valuable,
such Whining, Crying, Pharisaical
Hypocrisie, to our English Church and
Nation is a Reproach and Scandal, for
no self evident Principles are more clear
and certain to any Man than this, that
G. K. knows that W. P. never Said,
Writ, or Printed any thing like such
an Abstraction as he has there delivered
for his.

Fourteenthly. B. Q. Page 4. I blame
not said by W. P. for asserting that the
Scriptures are not the General Rule to all
Mankind of Faith and Practice for I know

man who ever said they were, but I blame him for asserting that all Mankind have one General Rule of Faith and Practice, (to wit) of Equal Extent and Limits to Heathens and Christians. False in Fact for PP's Pen never said so as is noted in the foregoing Reply, Page. 18. But the direct contrary as in Chris. Quaker p. 208. where he saith, 'That Men in all Ages have a Knowledge of God tho not upon Equal Discoveries.

Efficiently, B. Q. Page 7. From all which said be, PP, P. concludes that not the Scriptures but the Interpretation must decide the matter is Chimerical and that Interpretation must be given not by the Scriptures so much as instrumentally, but from the Spirit of God by Extraordinary Revelation.

False in Fact.

Sixteenthly, Ibid Page 7. That the matter of Scripture with Respect to the chief and principle Doctrines of Christianity is Uncertain to Men, without Extraordinary Revelation such as the Prophets and Apostles had without Scripture.

Intollerably False in Fact.

Seventeenthly, Ibid Page 8. But that
not

not only W. P. but B. C. is Guilty in asserting the Scriptures, Not to be so much as the Rule in part, to Christians who have them, we have his plain Confession. when and where is this Confession? sure I am 'tis false in Fact; for I nowhere said I so believed or so Confest, since it is the Reverse to my Perswasion; Yet Page 11 he saith, W. P. and B. C. allow them to be a Subordinate, Declaratory, or Secondary Rule.

Eighteenthly, Ibid Page tenth W. P. and B. C. and the Quakers Deism can be prov'd not barely from a few Indeliberate Expressions dropt from their Pens, but from whole Books and Volumes.

False in Fact,

Nineteenthly, Ibid page sixteen, he Quotes George Fox thus, 'Ye tell of an Outward and Ordinary Means, by which Christ Communicates the Benefits of Redemption, the means of Salvation is not Ordinary, nor Outward, but Christ is the Salvation who is Eternal.

True it is *George Fox* doth so say, but what then, will *G. K.* say *Christ* is not *Eternal*, or that *Christ* is not that *Salvation*? I suppose not: where he saith, *the means of Salvation is not Ordinary, nor outward*, was not in Opposition to the *Scriptures*, but in Opposition to what the *Priests in Scotland* said was the means of *Salvation*, which was the *Sacrament*, therefore said *G. F.* the means of *Salvation* is not there, *Nay* the *Scriptures* do not so much as mention any *Sacrament*, but *Christ* is &c.

Twenty-sixthly. Ibid, Again he quotes *George Fox*, thus *the Scriptures is not the Author nor the means of it, (viz.) of Faith, nor the Rule, but Christ, who gave it, and he Increaseth it.*

George Fox, in the place quoted saith thus, *G. M.* Page 134, they that have got the form of *Godliness*, are them that say the *Scripture* is the Medium of *Faith* and *Absolute Rule*, but saith *George Fox*, that which *Rules* it and *Increaseth* it (*viz.*) *Faith*, is *Christ*.

And

And will G. K. say otherwise, again In the very place quoted, *George Fox* saith, 'they (the Scriptures) are able to make 'wise unto Salvation, through Faith, 'which is in Christ Jesus, but them 'that have the Scriptures and Deny the 'Light, that doth Enlighten every 'Man, and hates it, have not Faith; (*viz.*) True Faith, tho' they have the Scriptures, and G. K. saith, the help of the Spirit (or that Light) Enables us to Understand Believe, and Obey the Scriptures;

21th'y. Ibid Again, thou goes about page 320. to make the Word and Spirit not one, why? because thou say'st God works Faith in us Inwardly by his Spirit, and Outwardly by his word: Let any Man of Sence, as the Words lye make good Sence of them If they Can, I think the Answer *George Fox* gave was more substantial and true than the Proposition had of good Sence in it, Faith work't Inwardly, and Faith Work't Outwardly, are not so *we* Intelligible Expressions, for what Faith is that, that is work't Outwardly, &c.

22thly, Ibid page 17, for seeing the Quakers plead that the True Knowledge and Faith of God and Christ must be by the Spirit only, without the outward and ordinary means as George Fox their great Apostle has Taught them.

False in Fact, for tho' 'tis the Spirit that gives the knowledge of God, and Christ, yet we never said it was without the use of outward Ordinary Means.

23dly. Ibid page 17 if B. C. will accord with his Brethren particularly with G. Whitehead, Let must hold that the General Rule given to all Mankind, is a full and a Compleat Rule that needs no Addition yea Admitts of none.

The Book he quotes for this, I never saw (viz.) *the Glory of Christs Light within*. But from the knowledge I have of G. Whitehead, and the soundness of his Judgment, with respect to all the Christian Doctrines, also from the knowledge of G. K's way of Perversion, I have very good reason to conclude this also to be a gross Perversion if not False in Fact.

24thly,

24thly, Ibid page 23. that W. P's Vile Errors and Heresie, and B. C's Fuggle may yet more Appear, 'tis evident from W. P's other Books, that he thinks that outward Person that Suffered at Jerusalem was no part of the True Christ.

False in Fact as appears Section 2d.

25thly. Ibid Page, 19. 20. 29, Geo. Whitehead in his Antidote Page 28 saith, the Light within is Sufficient to Salvation, without any thing else.

A Notorious Perversion ! hear G. W. in the place quoted : by the Light within being sufficient to Salvation, We mean able to Save, as the Ingrafted Word is able to Save—— Nevertheless God hath respect to Christ Jesus, his Suffering, and Dying, and Mediation for us, in his Saving Us.

Of this mind is G. K. if he may be believed for he saith, Deism page 68, that the Spirit Can reveal all necessary Truths, is granted by all Christians,

26th. Ibid page 26, 27. he saith,
 that we Conclude that since Christ is not
 to Come again in the Flesh, we need not
 Preach Him, and if not Preach, 'tis not
 needful to Believe in Him, and that Faith
 in Him is not Necessary to our Salvation:
 and that the Appearance of Christ, and Be-
 liefe in him as he Liv'd and Dy'd, Rose
 and Ascended, or as He was Crucified, &c.
 is only to be Mistakenly understood of the
 inward Principle, or Light within Men.

Oh! abominable! the lying of this
 Man, is without any President, that I
 know of, for he well knows every part
 of this to be Notoriously False.

As to his last part, Ibid page 32 I
 have shew'd in my *Modest Cautions*, how
 Fallacious he has dealt with us therein,
 and all the Satisfaction I am like to
 have from him is, (as I have been told)
 he said the Printer put in the Word
very unknown to him, of which I leave
 the Reader to be Judge.

Thus have I in these Twenty Six Articles, insisted only upon matter of Fact in which, I hope, it have made appear beyond a doubt, that G. K.'s pretensions to Sincerity and Truth are nothing but Pretensions, and that instead of Confuting us, Even in the weakest part of our Arguments, he has been Confuting only a Quaker of his own making, the which indeed was the only way for him to be Victorious, since the real Quaker has that Touch on his side, that G. K. is not only Estranged from, but an Enemy too, and will be too hard for him and all his Opposers.

Since Satan has once more desired to lift us, and some of his Principal Agents (like Cain) are angry at us, and cannot deem us fit to Exist in the Land of the Living : George Keith has been and is become (Instrumentally) that evil Seeds Man, to sow the Seed of Detraction, Division and Persecution, under the Cloak of Zeal for Religion, and the Honour of Christianity : But because I know his *Falshood and Deceit* on the one hand, and his *Malice and Envy*

on the other hand. And that whilst he so Violently Fires upon us, as Enemys to Christianity; his Batteries or Refuge is Lyes; I fear'd not the Roaring of his Cannon, nor the Fury of his Shot, (for great is the Truth, and it shall prevail) but thought my self Oblig'd to persue him into his Strong hold, to Plunder him of his Arguments, (because they were grounded on false Premises) and expose his Nakedness and Shame to those he thought to make Merry with, over our Ruin; by exposing us to Sufferings: *First* in our Christian Reputation, which has been his *Practice*, and *secondly*, to bring it on our Persons (because we would not have such a Bramble Rule over us) which is his Design.

It would be a Demonstration of great Weakness and Ignorance in me, if I thought what I have Written, would either *Convince* him of his *Wilsul* errors or *Silence* him from farther Clamours; for what he said at *Bristol* I believe is very true, that he took more pleasure in Controversie then in his Victuals: It was not for his sake then to be sure I have said what is said, but for the

the Truths sake, which he hath endeavoured to subvert, the Credulous and Unwary from. Tho' with me he is very angry, as his B. 2. shews: I cannot help that, since 'tis for telling the Truth, he is so: And I bless the Lord, I neither fear his threats, nor regard his Scoffs, but desire I may abide, by the Friendship of Truth and then I need not grieve for want of his: It would be too great a Task to Reply to all and every paragraph he has Printed, for he has Words at Will, as Bp. Jewell said by Harding: nevertheless I have not purposely Ommitted any part of his, wherein I apprehended any Strength of Argument Lay; no doubt but such a Man of Words as he is; is able to turn what I have Sincerely said, into a Sophistical Juggle, or what not, as he hath done already, and as a Turn Coat before him did, (viz.) Harding, of whom the above said Bp. Jewell in his Epistle to Q. Eliz, in his Defence of the Apologie saith: Our Faith is no Faith, (viz. with Harding, & the Church of England: he Harding) calleth a Malignant, a new Church

Church Erected by the Devil; a Babylonical Tower; a heard of Antichrist, a Temple of Lucifer, a Sinagogue and School of Satan; Full of Robberies, Sacrilege, Schisme and Heresie. But saith the Bishop, He has Words at will, they cost him little; a Courtiizen of Rome will prinke her self more Trimly then a Vertuous Lady; 'tis an easy matter with Masks and Vizards, and long Discourses to stray the simple, &c.— Again They say of the Protestants (as G. K. doth of the Quakers) they are so divided that not one of them agrees with another, they have forsaken Christ and are become Jews. They will next utterly deny God. Again they will shortly deny that Christ is the Messiah; the Anointed of God. Again they deny that Christ ever appeared in the flesh, and that he is our Intercessor:

What is it that such a Man of Words as G. K. is, cannot say of us, as well as Harding, &c. did of them; for he can, saith the Bishop; or is able by his discourses to defend these words of Cathacimus lately pronounced in the Council

Council of Trident. Our Lady is Christs
most faithfull Fellow. But adds the Bishop,
Oh! mercifull God whether will Mr.
Harding lead vs at last? so say I of
G. K. concerning them that will follow
him. However tis but a Question.

Would ye counsel us? Mr. Harding
saith the Bishop, to forsake the World
of Life and the company of all them
that gave their Bodies and blood, for
the Testimony of Christ, and to ioyne
with these; ye say we may have the
example and company of one Staphyllis
and Bauldinus and Wicelins, that have
done *the like ye might also have ad-
ded the example and company of Judas
the Traitor, of Julianus the Renegade
and of others the like, of whom St.
Peter saith, they are turned back to feed
upon their Clowt, as Shamless
Dogs, and to wallow in their mire and
filthy Swine: I will say nothing of
you Mr. Harding, notwithstanding ye

* Burg
Crisp &c

know

known whose example ye have followed,

I consider well their doings, and stand in horror of their ends, some such of your side, have died in Miserable Desperation, with Terrible Witness against themselves, that they had wrought against their own Consciences, as 'tis Faithfully Testified unto the World: One of these three as 'tis reported, and openly published by them, that know him best, hath altered his whole Faith Seven times within the space of * Seventeen Years, and therefore is well resembled to the Old Apostate Ecobolips, St. Peter saith it had been better for them, they had never known the way of Righteousness, then having once received knowledge afterward to turn away from the Holy Commandments, 'tis an horrible thing to fall into the hands the Living God, St. Paul saith, whose hath received the Light of God and hath felt the sweetness of the Heavenly Gift, and hath been partaker of the Holy Ghost, and once Tasted of the good Word of God, and

* That
is less then
35 Years

and afterward faileth away, it is not
possible for such a one to be renewed
by Repentance, I wish you (in God
and unfeignedly Mr. Harding) to be-
ware hereby : These Words and ex-
amples are Marvellous Horrib! But
adds the Bishop, if some simple one
or other of them, whom you so un-
consciously have dispised should say
thus to a Mr. Harding not long since
ye taught us the Gospel, even in like
sort and form in all Respects as it is
Taught us now. We Remember
both your Words and also the man-
ner and Courage of your utterance :
Ye told us of the paper Walls, and
painted Fires of Purgatory, ye said
Rome was the sink of Sodom and
the waste was a heap of Idolatry.
they wished, your Coler had been
like the great Bell of Olney. The
whole a University and City of Ox-
ford : the Cross at Pauls, &c. Can
well Record it. Ye had us then
beside you. The f Pynter dyed &c.
You had suddenly forgotten all ye
had taught us before, and as suddain-
ly Learned other things, all contrary
to the former which ye told us ye
never knew before : howbeit ye tell
us Truth now, then ye deceived us
before : If ye told us Truth before
ye us,

a Song
Reid,
b Help
time of
need page
44, 78, 79.
c Ibid
Page, 24,
25, 26, 27,
29, 37, 38
39, 45, 50
53
Aber-
deen and
Wheeler-
street of
Barbican,
&c.
c London
New Eng-
land, &c.
f G. K.
wished to
be Mem-
pollan in
America.
g G. K.
had rather
lose his
Life than
be separa-
ted from
ye us,

leave us now and thus it cannot be denied but this way or that way we have received us, and both may be known whether you speak as you think or disagree with us now as ye did before: surely St. James saith, that a Man of a double mind is not constant in all his ways. Thus far Bishop Jewel in his Reply to Harding: Answer To Conclude.

What the Bishop desired for Harding, I desire for George Keith, (viz.) to Consider and be ware in time, and not fight against God, for he will be too hard for him, nor persist in that Evil Practice he of Late delights in, that is to say, not only Build what he once Destroy'd, and thereby, making himself a transgressor, but also by Malicious Slanders, Endeavour to Raise Persecution, against those he knows in his own Conscience are both Sincere and Sound in all the Doctrines of Christianity. And all this is because when he Sord and Stumbled on the Dark Mountains, they would not go with him, but Reproved him for his Folly — Albeit tho' he hunts for a Prey (viz.)

(viz.) to get a just occasion to
 vs. to be the Accuser of the Brethren,
 through the Great Goodness of God,
 he is Disappointed, for none Offers, or
 Lies in his way.—For the Errors we
 are said to hold, are of his Coming,
 and not our Believing or Professing: as
 I hope I have made appear in the fore-
 going Reply, at least so much as mani-
 festeth the soundness of our doctrine with
 Respect to the three points. (viz.) Rule
 of Faith.—Jesus Christ being the Son
 of God. and the History of his In-
 carnation. As also G. K's. Falshood,
 Envy, Sophistry and Perversion in direct
 matters of Fact, all which I leave not
 only to the Readers Judgment, But
 at G. K's Door, desiring if it be the
 will of God he may once more have
 his eyes open'd to see himself as he is,
 that Repentance may be granted him to
 amendment of Life.

His Repeated Charge upon us of
 Deism I have not particularly descen-
 ded to: For I understand a more able
 Hand

